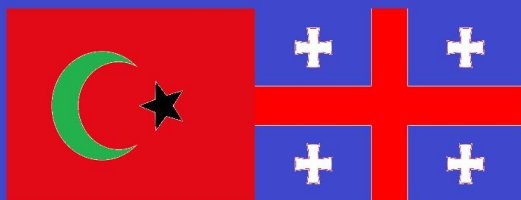


The Coming of Greater Assyria

GREATER ASSHUR

*Missions from Turkiye in to
Caucasia*



Alan McBride

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Book 1: More Stories from the 10/40 Window

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***A special thanks for the Book of Martyrs by John Fox; 1833 edition edited by Charles Goodrich; and a work that is in the public domain.

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Preface

As the West goes dusk and dawn arrives in the East, there arise the four horsemen of the Apocalypse: the beast, the false prophet, the great whore, and the dragon. The whole world plunges in to a war that reorders the balance of power and reshapes the focus of the worldview.

Prologue

Patterns between the 20th and 21st centuries arose with: The Great War (WW1); The Spanish Flu Pandemic; The Great Depression; The Second World War (WW2); The Cold War (WW3); Nine-Eleven 2001; The Global War on Terror (WW4); and The Corona Virus Pandemic. The upcoming Great Powers War (WW5) occurs with: Russia v. Ukraine; China v. Taiwan; North Korea v. Japan; and Sco v. Nato/Aukus/Echelon (Eurasia v Geopolitical West).

Stages or phases of World War Five may play out as follows:

1). Russia annexes Ukraine; 2). China annexes Taiwan; 3). North Korea attacks and invades Japan; 4). Russia annexes the Baltic States; 5). Sco coordinated high-altitude emp attack on the West: North America-United Kingdom-Europe-Australia-New Zealand (the Five Eyes).

The four characters of the four horsemen of the Apocalypse:

1). The dragon: the devil, Satan; 2). The antichrist: Javan the Assyrian; 3). The false prophet: the antipope, Isa the Roman; and 4). The great whore: Jakob, the rebe of greater Israel.

Altinbas of Trakya

Our missionary friends of the first team take to their first missionary journey into the land of empires: Greater Assyria; Greater Rome; and Greater Israel. They begin, as a part of the latter rain generation of evangelists, who are sent forth into these lands, so as to finally reach all the way to Jerusalem.

The Latter Rain Pentecost

At a time and a season appointed in the falling of the latter rain, there came a calling out of a team of missionaries. Having established a church in Panabo, their dads and moms raised them in the things of God. They came forth from a family of brothers and sisters, led by brothers, Timothy and Jose, as well as Micah John and Juan. They are also accompanied by the rest of their team: Ernesto, Leonard, Eudora, Syntyche (Che), Dorcas, Artemas, Elias, and Flordelyn. They all were brought up in a house church in Panabo of Davao Del Norte in Davao, Mindanao, Philippines.

One afternoon, Bishop James was having a Bible study with the young men and women of the youth group. And Tim asks his dad, "Tell us of the war?"

There have been times when his dad has mentioned the Great World War in passing. But, he has not gone over the history of how it all took place from so many years

ago. So, at this time, as the youth group has come of age, he is then obliged to indulge their curiosity.

"The Major Powers War, then known as World War Five broke out when we lived in Guangzhou up in Gansu. During the five year unification plan, the Red Chinese moved on Taiwan, making her a part of the mainland. The West, especially America, expected this as something foregone. This signaled to the Red Chinese that America is greatly weak. Then the Politburo set their sights on Japan. Then the rest of the Indo Asia formed a formal league with Red China to close off the seas to American naval operations, without an escort, or there would be confrontation. America backed down, so as to avoid having confrontation in the Asian seas region. Even this was not enough! By the time a strong leader was in power in America, the time and season was too late. We knew it was so, when all the reserves in Gansu and the whole garrison of Shanadan were all called up to war. Soon Kanchow was a ghost town! Only the old and very young remained. We were all for the Reds to lose. So, we remained discreet on the farm, as workers for the state, planting and harvesting wheat year in and year out for the war machine. We worked the fields much as you worked in the banana plantation. After a few years of working the fields, the local politburo was dissolved when Federal troops and Nationalist militiamen set up a frontier outpost in Kanchow. We were then pressed into service as Nationalist militiamen and women. The once very

young, who came of age, during the war, were pressedd into service, where we formed a local government to govern Kanchow and the county. Sometime later, we were called up to help secure a corridor west in and around Urumchi. We served a year to help secure the borders in the northwestern region. Even the southwestern region had all the borders there secured by Nationalist forces. Our company was recalled to Kanchow for remobilization to the eastern front. While stationed in Kanchow, your mother and I were married, as was our brother Mark and our sister Phoebe. But, we were no sooner married then we were brought before the Commission Board for professional service in the Nationalist Military Police Force. Brother Mark and I elected to be chaplains in the service, and we were enrolled in Chaplain School. Because the school was based in Nanking, we did our courses online and through correspondence with the capitol. After eight weeks of training, we were commissioned, along with our wives, we served on the eastern front, along the Tumen River. While stationed in Changchin, we were met by brothers from the Christian Republican Missionary Board. Our credentials were reviewed, for which we were accredited and commissioned to minister in North Korea. As members of the military police, we were assigned to the 10th battalion of the First National Corps. We then served in the Federalist Northern Command. Our times and ministries in the North are another story for another time. But, we witnessed the fall of the Kim Cult. By the

time we were honorably discharged from active duty at the end of the war. We then continued to serve with the Missionary Board in the Philippines and Japan, before we return to Taipei. We then planted our church here in Panabo. Amen and amen!"

On the third day of a fast, the missionaries gather in the church hall. Late in the evening, they give a rousing service of singing and playing of psalms, hymns, and spiritual songs unto the LORD. In the midst of the hall, the Spirit of God fills the place with a great rushing of wind that comes mightily through the open windows, doors, and vents of the place. A flurry of flames comes upon the heads of the missionary children. They, being filled with the Spirit to overflowing, spring to their feet, raising their hands with their faces stayed upward in praises and alms to God. They praise in tongues of Turkish, Kurdish, Persian, Arabic, Georgian, Abkhazian, Armenian, Assyrian, Azerbaijani, Turkmen, Syriac, Lebanese, and Hebrew!

After their baptism of holy fire, there are those among the men of God, who took up instruments, singing and playing more songs of psalms, hymns, and spiritual songs. Those, among the ladies filled with the Spirit, dance and praise before the LORD. By early morning, they retire to their respective sleeping bags and sleep in the church hall.

When the time came for the teams of missionaries to be ordained, they were sent out to their respective

destinations. Their dads and moms lay hands on them, praying and commissioning them to go forth to do the work of Lord, proclaiming over them: "For the Lord commands you: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover'; 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth'; 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.' Amen."

The moms though burst into tears! They fall to their knees and hug their children. For they see in visions, the suffering and persecutions they will endure for the sake of Christ. Yet, they also see great exploits they will do, which are even greater than those they were blessed with, because they are of the latter rain!

Then the men of God gather from their storehouse, funds and supplies needed for their missionaries to take a group flight, a change of clothes, sleeping bags, and two tents: one for the brothers and the other for the sisters. Their flight is booked and they are released into the mission field!

Their moms teary-eyed see their children off at the airport. But their dads, particularly James, releases them with what Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

The brothers, having grown their beards, and the sisters, donning their veils, exit the terminal gate. They proceed to check-in, through customs and immigration, before boarding their flight to Doha. Their flight is en route for an Islamic sultanate, for which their layover in Doha will be their first step into the world of the Mohammedans.

A brief history of our Saviour

While in the Doha international airport for several hours, they pass the time in the terminal with Tim teaching them on the testimonies of the martyrdoms of both Jesus and John respectively, the first martyrs of the New Testament, succinctly: "When in the time of Herod, the king over Judea, there was Zacharias, a priest of the Lord, and his wife, Elisabeth, a woman of God. The elder priest was then visited by an angel of the Lord, who prophesied over him that he and his wife shall conceive naturally a son, to be named John, and who shall be filled with the Holy Ghost, from within his mother's womb. Soon after, Elisabeth conceived, and hid herself, in which she took great joy in the Lord, for He had taken away her shame and greatly blessed her. Then the angel Gabriel was sent by the LORD to the Virgin Mary. This maiden was betrothed to a carpenter named Joseph, who resided at Nazareth, a city of Galilee. Gabriel prophesied over Mary that she was highly favored of God to conceive the Son of man by the Holy Ghost, saying, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.' When at such a time that this miracle had occurred, 'the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.' So then Joseph and Mary were compelled to Bethlehem, in order to pay the tribute tax levied for the

Roman census. The small town was overwhelmed with people that they could only get lodgings in a stable. There, Mary gave birth to our Blessed Redeemer, which was announced to the world by the star and the angel of the Lord, for the wise men of the east saw the star, and the shepherds heeded the words of the angel. When the time came that the baby Jesus was presented in the temple by his earthly parents, a man of God named Simeon proclaimed over the child, 'For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.' After which time the angel of the Lord warned Joseph in a dream that they should make haste to Egypt, for Herod the evil king was out to have the child Messiah slayed. So, the family fled to Egypt for such a time when Herod had died. Then, they returned to Nazareth. From henceforth, the child grew strong in spirit, filled with wisdom, for the grace of God was upon Him. Then when Jesus was twelve years old, the family went up to Jerusalem for the Passover feast. There in the temple, Joseph and Mary found the young Messiah discussing with the doctors in the courtyard on the things of God. After which, He honored His parents. And so Jesus increased in wisdom and stature, finding favor with both God and man. Then when the Lord was of age to enter into ministry, He was baptized by John in the river Jordan, when the Holy Ghost descended upon Him in the form of a dove, and a voice was heard overhead, proclaiming soundly, 'Thou art my beloved Son; in thee I

am well pleased.' Afterwards, the Spirit compelled Christ into the wilderness for forty days and nights, wherewith He was tempted by the devil, but resisted his enticements: 'the lust of the flesh, and the lust of the eyes, and the pride of life'. He then did his first miracle of turning water into wine at a wedding in Cana of Galilee. Even more so he converted the woman at well near Samaria, for which she ran unto her people and preached the Gospel to them, winning many souls to the Lord. He then had chosen his twelve apostles, from which He preached His profound sermon on the mount. He also feed the multitude of thousands with only five loaves and two fishes. Then that night, He came walking on the water of the Sea of Galilee to His disciples. Many miracles did the Lord do in the holy land, during His earthly ministry: raised to life a nobleman's dead child, as well as Lazarus, a man of great humility; gave sight to the blind; cured the lame; made whole the lepers; at the pool of Bethesda, He restored a paralytic man, who had been lame thirty-eight years, bidding him to take up his bed and walk; soon afterwards cured a man whose right hand was shrunk and withered; well as many of other such miracles. At height of the Lord's ministry, John the Baptist was beheaded for his boldness in steadfast righteousness unto the Lord. Jesus said of him, 'For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.' When the Passover came Jesus had His last supper with his disciples.

In the upper room, He proclaimed that one of them will betray Him, and would soon after dismiss that traitor. He then prophesied that another of disciples should deny him thrice. He soon lifted up His high priestly prayer in the garden, where a multitude of armed men came to Him, in which the traitor betrayed Him with a kiss, so that the soldiers knew who to apprehend. Soon after His remaining disciples scattered, Peter and John followed Jesus to the house of Annas, who, refusing to judge him, sent him bound to Caiaphas, where Peter denied Christ, as Jesus had predicted. At the crow of the cock, Peter's conscience was pricked and he went out and wept bitterly. Meanwhile, Judas the traitor hung himself in shame! Prior to the crucifixion of our Lord: the Jews, by way of derision, bore false witness against Christ before their council of elders and scribes (who had plotted to have Him turned over the Roman authorities). Once they then turned Him over to the Romans, the Roman procurator Pilate found that He should be judged by Antipas of the Herodians. When they found Him silent to their inquiries of His miracles, they mocked Him with a royal robe and returned Him to Pilate. Pilate found the Lord contemptuous, so he turned Jesus over to his evil men, who scourged Him viciously, then clothed Him in a regal robe, platted a crown of thorns upon His head, and a reed, for a sceptre, in His hand. They then hailed Him as 'King of the Jews', spat in His face, slapped His cheek, and taking the reed out of his hand, they struck Him with it upon the head. Pilate confounded by the Lord had Him

brought before the Jews, with a criminal Barabbas, for them to decide who to release. They cried out for the Lord to be crucified, 'Crucify him, crucify him.' And they pronounced on themselves, 'His blood be on us, and on our children.' So, Pilate called for a basin of water, and having washed his hands, he declared himself innocent of the blood of Christ, whom he termed a just man. While leading Christ to the place of crucifixion, the Romans made Him bear the cross. Being unable to carrying it all the way, they compelled one Simon, a native of Cyrenia: to carry it the rest of the way. Mount Calvary was the site of the execution, where, having arrived, the soldiers offered Him a mixture of gall and vinegar to drink, which He refused. Having stripped him, they nailed Him to the cross, in which He was crucified him between two malefactors. After being nailed to the cross, He uttered this benevolent prayer for his enemies: 'Father, forgive them; for they know not what they do.' The soldiers who crucified Him, being four in number, now cut his mantle to pieces, and divided it between them; but his coat being without seam, they cast lots for it. Whilst Christ remained in the agonies of death, the Jews mocked Him, saying, 'If thou be the Son of God, come down from the cross.' Likewise, the chief priests and scribes also reviled Him, saying, 'He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.' One of the malefactors, who were crucified with Him, cried out, saying, 'If thou be Christ, save thyself and us.' However, the other malefactor, having great faith,

exclaimed, 'Lord, remember me when thou comest into thy kingdom.' To which Christ replied, 'Verily I say unto thee, To day shalt thou be with me in paradise.' As Christ was upon the cross, the earth was covered with darkness, and the stars appeared at noon-day, which struck the Romans, and even the Jews, with terror. In the midst of His tortures, Christ cried, 'My God, my God, why hast thou forsaken me?' Then He expressed a desire to drink; when one of the soldiers gave Him, upon the point of a reed, a sponge dipped in vinegar, which, however, he refused. About three o'clock in the afternoon He gave up the ghost! At that time, a violent earthquake happened, when the rocks were rent, the mountains trembled, and the dead were thrown up from their graves. These great signs accompanied the death of Christ, for such was the mortal end of the Redeemer of mankind. However, that was not end of our Messiah, for He was resurrected into newness of body, and after forty days, ascended to the Father. Before such time though, He commanded us, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.' Amen and amen!"

This attracts a great deal of fellow travelers to sit and listen to the missionaries and their testimonies. Among them are Muslims, Buddhists, and Hindus. Even among

them, some believe and put their faith in Christ Jesus for the salvation of their souls.

First Stop Altinbas

After their layover in Doha, they take the last leg of their flight to Altinbas, a city in the province of Trakya, of the caliphate of Greater Asshur. They touch down at the international airport of the city in the district of Albanian Village, located on the western side of the Bosphorus.

They disembark through the tunnel chute and proceed through customs and immigration of the caliphate, as Chinese nationals. When they step outside of the airport, they stand under the wide and vast expanse of a portico, which stretches out along the front of the airport.

The missionaries are met by a man of God and his family, who the Lord sent to greet them. The Armenian man, named Arman, is a pastor of a local house church, along with his Kurd wife, named Delal; and their children: a 13-year old daughter, named Milena, and a nine-year old son, named Samvel.

They introduce themselves to the missionaries, who are surprised to meet them. Pastor Arman explains that they were sent by the Spirit of God pick them up and take them to their home. So, they share them to a waiting shuttle bus that takes them down to the metro station, where they board a waiting metro train that takes a line into the Fatih District of the Old City.

Along the way they make some lighthearted banter, getting to know one another. They keep it superficial though so as not to attract any prying eyes or ears. When they arrive near the Armenian Quarter of the district, they step off the train and on to a wide and open plaza of the substation.

There in the square, the pastor treats his guests to some fresh squeezed cherry juice and roasted chestnuts from a vendor nearby, as a welcome to the city. "Ah! We have lunch ready for you," Arman says, as they walk down a nearby row of corbel houses to one, where the family resides.

The pastor welcomes them into their home! They stow their belongings and sandal-ware in the corners of the foyer. They then are invited to sit on the sofa pillows and ornate rugs in the family room, which are situated around a communal table.

They are then served a supper of baked kibeh with cucumber soup and mineral water. The missionaries chat with their hosts over supper about their mission there: how they are led by the LORD to preach the Gospel, teach Christ's commandments, as well as the prophecies of the apostles and prophets. This piques the interest of the pastor, who invites them to give their testimonies to their gathering in the parish hall, which is adjacent to their home in the rear of the corbel house.

Later on, when the church is gathered in the hall, each of the missionaries goes before the believers assembled, some forty members, including families, and gives their testimonies. Afterwards, Micah John moved by the Spirit goes before the assembly and gives a message on "The Mission Of The Latter Rain": "We are endowed with special miracles from on high, 'And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.' As opposed to the fakers of the previous generation, such as the Jew exorcists, who tried to mimic Paul. So too were the Pentecostals, the Charismatics, and the Holiness hypocrites and heretics, who are exposed by the devils and the lies they encountered, 'Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought

their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.' As the works Jesus did, 'Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' So too are greater works than these, which are in store for us, because we believed on JESUS, and having put our faith in the finished work of Christ on the cross! Compare this then to the Jews, 'Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you.' So, Jesus told them, but they believe not and wanted to stone Him. And so, He went on to Bethabara, beyond the Jordan, where John the Baptist first baptized. Many of John's old disciples resorted with the Lord and told him that John did no miracle, 'And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.' And so the Baptists did no miracles, but like John, what they preached of Christ was true! But, why did they do no miracles? Because, like John, they doubted the latter rain, 'And John calling unto him two of his disciples sent them

to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.' And, 'Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.' The Baptists were carnal, like the sons of thunder, who wanted to call down fire on their enemies, because the Samaritans refused to receive the Lord, 'And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to

Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.' Nonetheless, we are the sons of God! Who called us, as did Paul. Amen and amen!"

Tim then goes before the assembly of believers and gives a sermon on "The Mission to the Seven Churches of Revelation": "The seven letters to the seven churches are representative of the world of the Church. Jesus said, 'lo, I am with you alway, even unto the end of the world. Amen.' These letters of the seven churches reflect the various churches of God. So, a church of God must have the Jesus that the apostles preached, the Spirit of God that the apostles received, and the Gospel, which is by grace through faith in the finished work of Christ on the cross. Having said these things, consider what a true disciple is from a false disciple. A true disciple is born again: a saint and an overcomer, 'Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.' 'For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.' Jesus taught in a parable what the difference is between true and false disciples. A true disciple is of the

'good seed', having been born of the Good News. But, a false disciple is of the devil, having crept in unawares among the saints and in the churches, 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.' 'For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' And consequently, they are mixed in among the churches: the reprobates in with the saints, and causing apostasy among them, 'The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' And this shall not be sorted out until the Lord returns in the clouds to rapture out His elect, and leave behind the reprobates to His

wrath, 'He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' Amen. The church of Ephesus was the light of Asia, and Ephesus was the first city of Asia. As opposed to the Macedonian call, now comes the call of the latter rain, 'Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks'. The 'overcomers' of the latter rain generation are born again believers, who go forth in the light of the Gospel, to preach the Good News to the inhabitants of the nations in the centers of Asia and Africa, all the way back to Jerusalem. They also go in the light of Christ, 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' And, Christ, Who holds 'the seven stars in his right hand'; they, being the perfect number of churches, which are members of

the body of Christ, and are the Church, 'Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.' And, 'the seven golden candlesticks' are the ministerial spirits of God, for which the fruits and gifts of the Spirit are blessed upon the saints, whether they are apostles or evangelists. Consider that the Church is more spiritual rather than physical, 'But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.' So, the mission of the latter rain missionaries unto the peoples of nations in the centers of Asia and Africa are to preach the Gospel, make disciples, baptize them, and plant local house churches among them. Amen. The church in Smyrna is of a sweet savor of myrrh in the nostrils of the Lord, 'For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life.' Myrrh is bitter in taste but sweet in smell, 'And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive'. And this bitter sweetness of sufferings, troubles, tribulations, and martyrdoms of the saints was found

gloriously in Smyrna. For the saints are gathered around the throne of God, giving off sweet smelling offerings of praise and worship of the LORD, 'Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.' And, just as the little book was sweet to the taste but bitter going down, so the roll of prophecies that was given to the prophet Ezekiel, 'And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.' 'Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.' Amen. The church in Pergamos was where all roads of western Asia converged there. Pergamos was a city on a hill of a citadel, where the worship of the 'serpent savior', Apollo was done, as with soothsaying, 'And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of

divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.' The Babylonian priesthood was removed there; and the city became home to the temple of Aesculapius, 'the healing god', 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.' And, 'the sharp sword with two edges' is wielded by the Lord to convict the sinner and convert the repented, as well as to mete out death sentences of judgment, 'And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges': 'For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.' Also, the area of Pergamos was a place of parchment to transcribe the word of God, 'And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.' Amen. The church in Thyatira is where a source of purple dye was produced, as when Jesus was mocked, being presented in a purple robe, 'And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto

them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!' But now, 'the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass' is presented in all of His glory, 'And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass'. 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.' Amen. The church in Sardis was positioned in the center of the other churches, where the capital of Lydia was located. The twin cities were situated on the ancient river of Pactolus, at the foot of Mount Tmolus, in a valley that was destroyed by an earthquake in ancient times. And, 'the seven Spirits of God' is the dispensation

of spiritual gifts in the faithful saint, as well as of God's judgments on the enemies of God, 'And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.' 'And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.' So, 'the seven stars' are the spirits of the churches, and the Lord holds them in His hand, 'John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne'. But, the apostates, sodomites, and reprobates have 'a name that thou livest', but are 'dead', meaning they are inwardly and spiritually dead, as with 'Having a form of godliness, but denying the power thereof: from such turn away.' 'But she that liveth in pleasure is dead while she liveth.' And, 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.' Amen. The church in Philadelphia was also located at the foot of Mount Tmolus. The city was situated on hills and plains of vineyards and gardens. Thus the city became a center of wine cultivation and patronage unto the god of debauchery. But, 'he that is holy' is the Holy One of Israel, 'And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man

shutteth; and shutteth, and no man openeth'. And, 'he that is true' is the God-man, Jesus Christ, 'Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.' 'God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.' And, 'he that hath the key of David' is the authority that Christ has over His Church, 'And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.' And, 'he that openeth, and no man shutteth; and shutteth, and no man openeth' is the Door, Jesus Christ, 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.' 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.' Amen. The church of the Laodiceans was located in the hills, south of Philadelphia, by way of returning to Ephesus. The city of Laodicea overlooks the nearby towns of Colosse and Hierapolis. Since the church has fallen in to ruins for almost two millennia, the site has become a habitation of wolves, foxes, jackals, along with dens of dragons, snakes, and vipers. Yet in the city's golden age, she was a center of banking and affluence of

her wealthy citizens. The city was also a producer of eye salve. But, the city's local water supply was tepid and full of distasteful minerals, so water had to be brought in from the nearby springs of Colosse and Hierapolis. What's more, the adherents of the Laodiceans are of the health, wealth, and prosperity gospel, which is a curse on their faith and spirituality in Christ. 'These things saith the Amen', Who is Jesus Christ, the true, faithful, and certain of the second Person of the Godhead, 'And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God'. And, 'the faithful and true witness': 'And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood'. And, 'the beginning of the creation of God' is Christ, 'Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.' Amen. Amen and amen!"

Pastor Arman then leads his congregation in praise and worship of the Lord, having the missionaries help him in

praying over those needing prayer. After which, he dismisses his gathering and the missionaries stay in his home for the night.

When the missionaries awaken in the morning, they join in with the family for breakfast. They then, being led by the Spirit, go in pairs to certain sites, in the nearby vicinity of the city, to preach the Gospel. They go to the north at the Blue Mosque, near the Golden Horn; to the west at the Hagia Sophia Mosque, near the Theodosian Walls; to the east at the Bosphorus Strait; and to the south at the Sea of Marmara.

Once they have put out the call of the Good News to all those who would hear, whether they receive the Word or not, the missionaries then depart from the city. They take a metro, then a bus out of the city, south to the East Marmara area, where they camp in a nearby secluded park, near Altinova.

Beneath the forested trees, they pitch their respective tents and roll out their sleeping bags on the forest floor. While they lay on their respective sleeping bags, they can look out from the trees and see an expansive beach area, overlooking the evening tide of the sea. They fall asleep and wake at dawn. From there, they witness a vision, being unfolded before them. They see the Son of man bathed in a great light at sunrise: He prophesies over them that some of them will not reach the city of Egypt and

Sodom and shows them a map of seven stars south of them in the land of ancient Lydia.

The apostles as martyrs

Micah is then moved by the Spirit to give them the testimonies of the apostles as martyrs, as examples for them to follow: "Let us consider our brethren who early on in the faith had given themselves over to martyrdom to obtain a better resurrection by resisting unto blood, and striving against sin. Among the seven almsgiving ministers ordained by the post-ascension apostles was Stephen, who was the first in the 'noble company of martyrs'. He was likewise ordained a deacon of the Lord's seventy disciples, as well as a great miracle worker and eloquent apologist for the faith. With which he had disputes with five synagogues of devils. By his sound doctrines and spirit of his rebuttals, he prevailed over them. This so aroused them that they bribed false witnesses to accuse him of blaspheming God and Moses. Being brought before the council, he made a profound apology that inflamed his judges, proclaiming such convictions as, 'Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.' And, 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.' So, they resolved to condemn him. At this point, Stephen received a vision from heaven, in which he saw Jesus, appearing in His great glory, sitting at the right

hand of the Father. This vision so greatly rejoiced him, that he exclaimed, in raptures, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.' Incensed, they dragged him out of the city, where they stoned him to death the year of Christ 33. Saul, soon-to-be Paul, was among them, who approved of his martyrdom. This was followed by a severe persecution in Jerusalem, in which two-thousand Christians, notably Nicanor, another deacon of the seven almsgivers, were martyred. So, all of the rest of the disciples left the city and fled to Judaea and Samaria, but the apostles remained. Then there was James the greater, who was a Galilean, and son of Zebedee, a fisherman. He was the elder brother of John, and a relation to Christ Himself. His mother Salome was a first cousin of the Virgin Mary. One day when he, his father, and brother were fishing in the Sea of Galilee, he and his brother John were called by our Saviour to become His disciples. They went in faith, departing from their father, and following Jesus. They, along with Peter, would become the three closest disciples of Christ, as oppose to the other disciples. These brothers were known as Boanerges, or sons of thunder, for their fierce tempers. When Herod Agrippa was appointed king over Judea by Caligula the caesar, he conducted a persecution against Christians. Particularly James was singled out for an example. As a martyr, when being condemned to death, James showed such greatness in spirit and constancy of mind, even his accuser was convicted and became a convert to Christianity. Such a

conversion so enraged the Jews, they condemned him likewise to death. So, both James and his repented accuser were beheaded on the same day with the same sword, and were done in the year of Christ 44. About the same time, both Timon and Parmenas, two of the seven almsgivers, were martyred. Timon was martyred at Corinth, while Parmenas was martyred at Philippi in Macedonia. Then Philip the apostle, who was born at Bethsaida in Galilee was the first to be called disciple. He was sent to preach the Gospel in Asia Minor, where he travelled to Phrygia. He arrived at Heliopolis and found the Asiatics steeped in idolatry that they worshipped a large serpent. However, he was able to win many souls to Christ, as well as having the serpent put to death. So enraged were the magistrates that they had him put in prison. He was then severely scourged and afterwards crucified. His brother in the Lord, Bartholomew, found opportunity to take the body down and have a burial. For this act of charity, he himself was almost martyred. Philip's martyrdom occurred eight years after that of James the greater in the year of Christ 52. Then Barnabas the evangelist was a native of Cyprus and of Jewish parents, 'And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus'. He was among the seventy disciples of Christ, during the Lord's earthly ministry. He also was the one who brought Paul to the attention of the apostles, and testified of his conversion: 'how he had seen the Lord in the way, and

that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.' They would soon partner as missionaries, along with John Mark, and go from Jerusalem to Antioch. From there, they went among the Jews and religious proselytes, 'Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.' So, James, Peter, and John ordained Paul and Barnabas to go unto the heathen, while they went unto the circumcision. But, when Paul contended with Barnabas over bringing again John Mark into their partnership, they parted ways. So, Barnabas took Mark and they went on to Cyprus. While there in Salamis of Cyprus, Barnabas won many souls to Christ and planted a church there. Sometime later, while he was preaching the Gospel in the synagogue of the city, a company of Jews from Syria came upon him and pummeled him to the ground. They dragged him out and stoned him to death. John Mark witnessed his martyrdom and would later give his body a private burial. His martyrdom is supposed to have occurred about the year of Christ 60. Then Matthew the apostle, who was born at Nazareth in Galilee, though he resided mainly in Capernaum, where he was assigned there as a tax-collector: for tribute of those wanting to pass onto the Sea of Galilee. When called to be a disciple, he immediately complied, and left everything to follow Christ. After the ascension of our Lord, he continued to preach the Gospel,

as an evangelist, in Judea, for about nine years. When leaving Judea, so as to go and preach among the Gentiles, he wrote his Gospel in Hebrew, to impart to his Hebraic converts. Afterwards, it was translated into Greek by James the lesser. Matthew then went on to Ethiopia, where he ordained pastors, planted churches, and won many souls to Christ. He then crossed over to Parthia, where he likewise: ordained pastors, planted churches, and won many souls to Christ. When he returned to Ethiopia, he was slain by a halberd, and became a martyr in the city of Nadabar, about the year of Christ 60. Then Mark the evangelist, who was born of Jewish parents, and of the tribe of Levi. He is said to have been converted to Christianity by Peter, whom he served as an amanuensis and as an assistant in all his travels. When entreated by the believers at Rome, to write the inspired words they had heard from Peter and himself, he complied with their request, and composed his Gospel in Greek. He then went to Egypt, and then onto Libya, where he won many souls to Christ. When he returned to Alexandria, some of the Egyptians, angered by his successes in godly ministry, determined to martyr him. So, they bound his feet, and dragged him through the streets. They then left him bruised in a dungeon all night. The next day, they dragged him again across the cobblestone streets until he died. They then supposedly took his body and burned it about the year of Christ 64. Then James the lesser, the apostle, was so-called, to distinguish him from James the greater. He was the son, by a first wife, of Joseph, the

reputed father of Christ. After the Lord's ascension, he was ordained as bishop to the church of Jerusalem. From there, he wrote his general epistle to all Christians in all of Christendom, to address that the fruit of true salvation in Christ is the bringing forth of good works from the believer: 'And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.' 'For as the body without the spirit is dead, so faith without works is dead also.' So as Paul concluded the matter: 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Soon after Paul had visited James in Jerusalem, he was arrested for preaching Christ in the temple. Having appealed to Rome from Caesarea, the Jews were enraged and targeted James for martyrdom, who was then an elder of ninety-four years of age. They set upon him, throwing him down, beating, bruising, and stoning him. They then dashed his brains out with a club, such as was used by fullers in dressing cloth about the year of Christ 63. Then Peter the great apostle, who was born at Bethsaida in Galilee, was the son of Jonah, both of which were fishermen. But, Peter was persuaded by his brother to become Christian. Christ then gave him the name of Cephas, meaning, in the Syriac language, 'a rock.' He was called at the same time as his brother, to be an apostle. He demonstrated his zeal

for the ministry of Christ, and was appointed as the principal preacher among the apostles. Yet, he was weak to deny our Lord, even though at the Lord's apprehension, he defended Him at the time. After the ascension of our Lord, the Jews still continued in persecuting the Christians, as well as ordering several of the apostles, among them, Peter, to be scourged. This persecution they bore with the greatest of faith, rejoicing that they were thought worthy to suffer for the sake of the Redeemer. When Agrippa had James the greater martyred, he found that it pleased the Jews. So, he resolved, in order to ingratiate him with them, to have Peter martyred as well. Peter was then apprehended and thrown into prison. However, an angel of the Lord released him! This so enraged Herod, he ordered the sentinels, who guarded the dungeon, to be executed. The following are the some of the pivotal acts of Peter the apostle to the Hebrews: his sermon in Jerusalem on Pentecost, which saw some three thousand believers converted; healing a lame man; his Holy Spirit rebuke of Ananias and Sapphira with death; his mere shadow heals; and ministered with the laying on of hands. When in Samaria, he rebuked Simon the sorcerer for desiring to purchase the power of God. Sometime later in Joppa, he raised Tabitha Dorcas, a faithful disciple, from the dead. Then at the Jerusalem Council, 'And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth

should hear the word of the gospel, and believe.'

According to tradition, Peter either planted the church in Rome or was at least bishop over the church at Rome, and was found preaching the Gospel there towards the end of his life. While in Rome, he opposed many soothsayers and sorcerers, one of which was a favorite of Nero caesar. He also said to have evangelized one of the concubines of caesar to the faith. This so enraged the caesar, that he ordered both Peter and Paul to be apprehended. During the time of their confinement, they converted two of the captains of the guards, and forty-seven other Romans, to the faith. Having spent nine months in prison, Peter was brought forth for execution. After being severely scourged, he was crucified with his head downwards, a position he was granted upon his own request, about the year of Christ 69. And as Jesus prophesied over Peter, 'Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.'

Then Paul the greatest of apostles, who was a Jew of the tribe of Benjamin, and born at Tarsus in Cilicia. Before his conversion, he was called Saul. He was at first a great enemy to, and persecutor of the Christians; and was a part of the persecutors that stoned Stephen to Stephen. While on his way to Damascus, Christ in His glory appeared suddenly to him, in which he was struck to the earth, 'saying unto him, Saul, Saul, why persecutest thou

me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.' Being afflicted with blindness for three days, and upon his recovery, he immediately became a professor, an apostle, and ultimately a martyr for the religion which he had formerly persecuted. Among his ministries in preaching the doctrine of Christ, he won Sergius Paulus, a proconsul of Cyprus, to the faith, to which he took his name, and as some suppose, and from thence was called Paulus instead of Saulus. The following are the acts of Paul the apostle to the Gentiles: his sermon at Antioch and Pisidia in Asia Minor; his healing of a lame man; he rebuked Elymas the sorcerer with blindness; his handkerchief having the power to heal; his laying on of hands as a part of his ministry; and he raised a certain young man named Eutychus from the dead. After his numerous missions he took with him Barnabas, and went up to Jerusalem, to Peter, James, and John, where he was ordained, and sent out with Barnabas to preach to the Gentiles. At Iconium, Paul and Barnabas were near being stoned to death by enraged Jews for their preaching the Gospel. From there, they fled to Lycaonia, where at Lystra, Paul healed a crippled man from birth. So, he and Barnabas were beheld as gods. For which they rebuked the Greeks! Paul for his trouble was stoned, dragged out of the city, and left for dead. Having revived though, he escaped to Derbe. Soon after the Jerusalem Council, Paul and Barnabas parted ways over John Mark. So, Paul chose Silas. Supposing to go onto Asia, Paul

received the call to go to Macedonia in a vision. So, they, along with Timothy, preached the Gospel and planted churches among the Greeks. When at Philippi, Paul and Silas on the sabbath offered prayer to the women at a river side, for which Lydia, a seller of purple, of the city of Thyatira, came believing, and so she and her household were baptized. Then came a young witch, who harassed the missionaries, proclaiming, 'These men are the servants of the most high God, which shew unto us the way of salvation.' To which, Paul cast the devil out of her. And her gainsayers accused them to the magistrates, who had them scourged and imprisoned. Then at midnight, they both prayed, and sang praises unto God. Then suddenly a great shaking busted loose the foundations of the prison so that all the doors opened. Then the jailer came pleading to the missionaries, 'Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' And indeed, he and his household believed! Paul would continue to contend for the faith in the synagogue of the Jews, as well as with the Epicureans and Stoicks on Mars' hill in Athens. From there, he proclaimed, 'And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' Then having gone to Caesarea, and aboding in the house of Philip the evangelist, he was met by a

prophet of God named Agabus, who took Paul's girdle, and bound his own hands and feet, and said, 'Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' So having visited James the lesser in Jerusalem, he was spotted in the temple of the Jews, for which he was seized. Then the Romans took custody of him, to which he declared himself a Roman. After two tribunals had passed in Caesarea, he appealed to the caesar in Rome. From there, he was taken prisoner to Rome, for which he spent two years in custody, before being released. He then visited the churches of Rome. He also preached the Gospel in Gaul and Iberia. Upon returning to Rome, he was seized by order of Nero the caesar, for which he was martyred on the Ostian Way, having been beheaded about the year of Christ 69. Then Thomas was called by this name in Syriac, but also Didymus in Greek. He was an apostle, who sometime shortly after the ascension of Christ had left Jerusalem in faith. He then preached the Gospel across northern Mesopotamia, through Parthia, and to southern India. While in southern India, he established a church of St. Thomas Christians. He also angered the Hindu priests, because of his success in ministry there, for which he was martyred by being thrust through with a spear about the year of Christ 70. Then Matthias the apostle was selected by the remaining apostles by the casting of lots, after the ascension of Christ, so as to replace the vacancy of Judas the traitor. He was then ordained to be numbered with the eleven

apostles, having been one of the seventy disciples. He was martyred at Jerusalem, being first stoned and then beheaded about the year of Christ 70. Then Andrew the apostle, who was the brother of Peter, preached the Gospel in numerous Asiatic nations. When in Edessa, the king of that country, named Egeas, threatened him for preaching against the idols they worshipped. However, Andrew the martyr persisted in the preaching of sound godly doctrines, the king ordered him to be crucified. A cross with two ends transversely fixed in the ground was prepared for the martyr. He boldly told his accusers: he would not have preached the glory of the cross, had he feared to die on it. And again, when they came to crucify him, he said: he coveted the cross, and longed to embrace it. He was fastened to the cross, not with nails, but cords, so that his death may be slower. In this situation, he continued two days, during which he preached to the Asiatics a majority of the time, until he died about the year of Christ 70. Then Bartholomew the apostle had preached in several Asian countries, particularly in Armenia, where he did numerous miracles, and healed those with various diseases. He translated the Gospel of Matthew into the Armenian language, and propagated it in that country. During his missions in Armenia, he brought numerous Armenians of royalty to peasantry to faith in Christ, and baptizing them as well. These miniseries countered the idols of the land and infuriated the pagan priests and idolaters. So much so that they seized him over his Christian doctrines and flayed him

with a scourge. They then martyred him by crucifying him. Once they had slain him, they then cut off his head about the year of Christ 70. His Christian influence on Armenian tradition is seen in Armenian churches built that became Christian sites in Israel. Then Jude the apostle, who was the brother of James the lesser, and was commonly called Thaddeus, as well as the author of the epistle that bore his name. Shortly after the ascension of Christ, Jude, along with Philip the apostle went north and east of Jerusalem towards Armenia. While Philip went on to Phrygia to meet up with Bartholomew, Jude went up to the kingdom of Edessa on the Black Sea. There, he spent ministering some eight years, having wrought numerous miracles and won many souls to Christ. He established a church there for he addressed with his epistle, warning against the infiltration of apostates. This word stirred up resentment among the apostates of the land, so they had him martyred with the thrusting through of a javelin about the year of Christ 72. Then Simon the apostle was distinguished for his zeal, and known by the name of Zelotes. When after the ascension of Christ, he went in great faith, preaching the Gospel far and wide south and west of Jerusalem. He ministered in Alexandria and went ahead of Mark on to Carthage, where he won many souls to Christ and planted numerous churches along the way. He continued in great zeal all the way to Mauritania in West Africa. And from there, he continued his missions north to Iberia and even to Britannia. He would later team up with Jude, doing missions north and

east of Jerusalem across Syria and Mesopotamia. Jude would go further north towards Armenia, while Simon went further east, going as far as Parthia. All along the way, he won many souls to Christ and planted numerous churches. He was finally martyred by being crucified in the manner of Peter in the year of Christ 74. Then Luke the evangelist was the author of his most prolific Gospel that bore his name, as well as the Acts of the Apostles. He travelled with Paul, as a physician and as an amanuensis for some of his epistles, from Caesarea all the way to Rome, 'Luke, the beloved physician, and Demas, greet you.' He then went and ministered the Gospel along with the apostolic doctrines to numerous Greeks in the provinces of Roman Grecia. Then, when in Boeotia of Grecia, he angered the pagan Greek priests there, who had him hung on an olive tree about the year of Christ 93. Then finally, John the apostle was distinguished for being an evangelist, prophet, and seer of the Apocalypse. He was brother of James the greater, both known as the sons of thunder for their zealous tempers. He was also known as the beloved disciple. Being formerly a disciple of John the Baptist, he was called by the Lord and was then counted among the twelve apostles. He, along with Peter and James, witness the transfiguration of the Lord. The trio of which became the inner circle of Christ to whom He revealed the Word of His life and ministry. From which, he composed his Gospel, Epistles, and Apocalypse. Even among them there arose a question of who is the greatest apostle to which Jesus rebuked, 'If any

man desire to be first, the same shall be last of all, and servant of all.' When a village of the Samaritans would not receive the Messiah, both James and John rebuked this, saying, 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?' To which the Lord rebuked them, saying, 'Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.' From this John was convicted and began to change from thunder to charity. He was present with Mary the mother of Jesus, standing at the foot of the cross, as eyewitnesses to His crucifixion. For whom the Lord said to his mother, 'Woman, behold thy son!' Then He said to John, 'Behold thy mother!' From thence John would care for her as his own mother. After the ascension of the Lord, John would plant churches in Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea: to which he had addressed letters from the Lord in the Revelation of Jesus Christ. Among his most notable disciples were Polycarp and Ignatius of Antioch. While ministering with the brethren in Ephesus, he was ordered by Domitian the caesar to be sent bound to Rome, where he was condemned to be cast into a cauldron of boiling oil. While being cast into the cauldron, he was miraculously left unscathed. So the caesar, seeing that apostle persevered, ordered him to be banished to the isle of Patmos, and placed under house arrest. From there, he was given the vision of Revelation, 'I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus

Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.' Soon thereafter, he was recalled by Nerva the caesar, who succeeded Domitian. John was the only apostle, who was not martyred, as was the other apostles. He also outlived all the other twelve apostles, as the Lord had prophesied of him, 'Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?' Jesus was speaking of revealing His Apocalypse to John. He was almost a hundred years of age at the time of his death in the year of Christ 100. Amen and amen!"

While Micah was giving these testimonies, numerous locals come and gather with the missionaries and listen intently. Many among them believe with the preaching of the Gospel. So late in the evening at dusk, they baptize those newly born again believers in the waters of the sea nearby. As these new believers leave for their homes, the missionaries again make camp: lighting a fire; drying off their wet clothes; and going to sleep in their respective tents.

Early in the morning, Brother Tim directs them to break camp and leave henceforth. So having done so, they take to the road. As they walk along the road, heading eastward toward Angora, the Spirit assumes them. And,

they found themselves walking on the road toward ancient Ephesus.

Mission to the Seven Churches of Revelation

After the missionaries were caught away by the Spirit of the Lord, they found themselves on the road from Izmir to Ayasoluk. While walking near the site of ancient Ephesus, they take in a local koftecisi. There, they have breakfast and discuss where they are to go among the ruins and in what pairs.

While they set their sights to preach and evangelize, they are served by their waitress, who comes, bearing their pot of chai. She overhears their plans, which piques her interest. But, she keeps those things to herself. Nonetheless, they sense her longing to know more of their faith.

So, when she returns with their entrees, they share with her, the Gospel. She listens, but relents, for she is a Muslim Turk, not wanting to be seen as being given to the Christian faith by her managers let alone by her customers, all of whom are Muslims of various ethnicities and nationalities. When they finish, they thank their waitress. Enos gives his sister, Euodia the tip along with the bill paid, in which was written on the back of the slip, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the

Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

They left and went in pairs to places of various importance, across the tourist site of ancient Ephesus: Tim and Elias to the Basilica of Saint John; Enos and Artemas to Saint Paul's Prison; Euodia and Dorcas to the House of the Virgin Mary; Che and Flordelyn to the Magnesia Gate; Juan and Leonard to the Grotto of the Seven Sleepers; and Ernesto and Micah to the Temple of Artemis. From their respective places, they preach the Gospel to numerous sightseers, visitors, tourists, and locals.

The Spirit of God comes upon all those who hear. They are led by the Spirit to believe on Christ Jesus. They put their faith in the finished work of Christ on the cross and are born again. And, the Spirit drew all the people that were born again to follow after the missionaries from the places across the site, where they walk down the wide and long way to the Grand Theater, in which the

believers of men, women, and children fill the open-air theatre to standing room only.

Seven histories of seven prophecies of the seven churches

The missionaries sit along the lower wall of the well at the bottom of the theater. There, Evangelist Timothy steps onto the platform and addresses the crowd of newly born again believers: "Brethren, hear what became of the church here! 'Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.' How in this latter rain generation, you are now the church of Ephesus! The church of old in this city was a polity of low and middle churches. Their piety ranged from religious to carnal. A few of them came from Jordan, while some came out of Pentecost and others from out of the Reformation. A few identify as Baptists, some as Pentecostals and others as Holiness, but they all are from the West. Now, we look to the East, as the Macedonian call has come full circle, and to the South, and hear the call to bring the Gospel back to Jerusalem. Look at how the world has returned to her former glory in the orders of Rome, Assyria, and Israel. And, what of the days of the old church of

Ephesus: the Lord knew their works, their labor, and their patience, as examples of how we are to comport ourselves as saints in Christ: good works of anointing the Lord with praise and worship in song and dance, 'Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her'; evangelism, or soul winning, of winning souls to Christ, making disciples, teaching them the commandments Christ, and baptizing them in the name of the Father, the Son, and the Holy Ghost, 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen'; patience unto sanctification, being made holy unto in

Christ, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied'; persecution, suffering for the cause of Christ, 'Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also'; and being baptized into that fiery suffering, 'But I have a baptism to be baptized with; and how am I straitened till it be accomplished'; and martyrdom, being put to death for the witness of Christ, 'And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.' He also commended them for their zeal against those which are evil, such as the drunkards, the sodomites, and the reprobates; and of their tempering of those, who take on the titles of 'apostle', but are deceivers, who are of the false prophets and false teachers, 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.' These 'apostles' have another 'Jesus', such as 'Isa' or 'Yeshua', another spirit, such as Jinn or Shekinah, and another gospel, such as the Quran, Talmud, Kabbalah, or Zohar, 'For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.' For there

have been and are numerous false prophets and false teachers, such as Campbellites, Chrislamists, Judaizers, Mormons, Russellites, Adventists, and Pseudoscientists. But, our Christ is JESUS, 'And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood'; our Spirit is the Holy Ghost, 'Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost', and 'And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins'; and our Gospel is the free gift of salvation in Christ Jesus by grace through faith, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' And, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' But, 'thou hast left thy first love', 'Nevertheless I have somewhat against thee, because thou hast left thy first love.' And, what the Ephesians lacked was 'love unto all the saints', 'Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto

all the saints'. They have orthodoxy and religious tradition but not charity, 'And now abideth faith, hope, charity, these three; but the greatest of these is charity.' Such Ephesians are as 'the Pharisees, and certain of the scribes, which came from Jerusalem.' So, they need to return to the point from where they had 'fallen', where they had ceased from doing 'the first works', 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' And these first works are the first love of the LORD, which is doing the Great Commission: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.' And, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' Then, there is 'the deeds of the Nicolaitans', 'But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.' These are bringers of folly to God's people, who persuade them to be 'a friend of the world', 'Ye adulterers and adulteresses, know ye not that

the friendship of the world is enmity with God?
whosoever therefore will be a friend of the world is the
enemy of God.' These 'adulterers and adulteresses' are
apostates, who approve of sodomites and reprobates,
'And even as they did not like to retain God in their
knowledge, God gave them over to a reprobate mind, to
do those things which are not convenient; Being filled
with all unrighteousness, fornication, wickedness,
covetousness, maliciousness; full of envy, murder,
debate, deceit, malignity; whisperers, Backbiters, haters
of God, despiteful, proud, boasters, inventors of evil
things, disobedient to parents, Without understanding,
covenantbreakers, without natural affection, implacable,
unmerciful: Who knowing the judgment of God, that
they which commit such things are worthy of death, not
only do the same, but have pleasure in them that do
them.' And unto all of the seven churches, the LORD
addresses those 'that overcometh', who are born again in
Christ, 'He that hath an ear, let him hear what the Spirit
saith unto the churches; To him that overcometh will I
give to eat of the tree of life, which is in the midst of the
paradise of God.' Those 'that overcometh' have overcome
the world, 'Whosoever believeth that Jesus is the Christ is
born of God: and every one that loveth him that begat
loveth him also that is begotten of him.' 'For whatsoever
is born of God overcometh the world: and this is the
victory that overcometh the world, *even* our faith. Who is
he that overcometh the world, but he that believeth that
Jesus is the Son of God?' And to those, who have

overcome, get 'to eat of the tree of life, which is in the midst of the paradise of God', which is in the new Jerusalem, 'And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' And, 'In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.' Amen and amen!"

Enos then comes forth in the midst of the well and preaches on baptism. So, the missionaries lead the tens of thousands of newly born again believers down across the site of the old harbor and out along the road to the beach. There on the beach, the missionaries wade out into the surf.

In the midst of the waters, they begin to baptize all the men, women, and children, who came out in droves in to the waters. They are baptized down in the surf, as a public testimony of the death, burial, and resurrection of Jesus Christ.

By late in the evening, they finish baptizing all the believers. They stand on the sands of the beach in the cool of the evening. They stand, dripping wet, as a local family, who had been baptized and are waiting for them. The family invites them to their home nearby in Ayasoluk Seleuk.

They are a family of Turkish Ephesians, of orthodoxy, and are born again Christians: the Karaca family of Omer; and his wife, Hafsa; and their three children: Semih, Berk, their sons; and their daughter, Bana. They return to their camp, before departing for the family's home.

Once the missionaries have taken turns in their respective tents to dry off and change into dry pairs of clothes, they hang their wet clothes out on lines they have strung out between their tents. When they have made it to the family's home, they have a late supper by midnight. They are served a variety of dishes on a sini of rice, koftes, eggplants, dolnas, and sliced breads, along with a pot of tea.

After supper, the dad takes up his longneck lute, his daughter takes up her end-blown flute, and then the mom accompanies them, with her stringed-bowed spike lute. They all sing psalms, hymns, and spiritual songs unto the LORD with dance and praise until three in the morning. They sing, such as: Psalms 25, 42, and 90; hymns: "Guide Me O Thou Great Redeemer Jehovah", "Dear Lord and Father of Mankind", and "Song of Repentance"; and spirituals: "O Holy Night", "O Come, O Come, Emmanuel", and "Almighty Fortress is Our God".

Late in the morning, the missionaries arise and have breakfast with the family. They then pray with the family, before leaving for the bus station. They then take the next

bus for Izmir, which is some 75 kilometers, northwest from Selcuk to Izmir.

When they arrive at the station, they go to the nearby Park. They find a forested spot in the vast grandiose park, and pitch their respective tents. Once they had set up their campsite, they go down to the Circle Park, where they pair-up, as they had before. One of the pairs goes to the center of the circle, while the others go to the four corners of the circle. From their respective places, they preach the Gospel to numerous parkgoers and passersby.

They attract a lot of listeners, for which the Spirit draws many of them to put their faith in Christ Jesus for the salvation of their souls. Many among them, who believe, are born again. Hundreds of them are drawn by the Spirit to follow the missionaries down to the Agora. From there, they go among the remaining ruins of Smyrna.

There on the green and in the archways of the open-air museum, some 300 men, women, and children, all newly born again believers, sit on the green and stand in archways to hear the man of God, Micah. He then begins to teach them on church in Smyrna: "Brethren, hear what became of the church here; and how you are of the latter rain of the church of Smyrna. The old church that was once in this city had the polity of an ideal type of church, which bore through poverty-stricken tribulation, akin to when the great tribulation will commence. The piety of this church was one of a spiritually faithful church, as with

local New Testament churches and underground house churches. The origin of such a church began in the Upper Room, and was done when Jesus came to His disciples at one of His post-resurrected appearances, 'Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' Then the message of the LORD was conveyed to the church in Smyrna by the angel, the spiritual messenger, who was assigned to that church: from Christ, Who is 'the first and the last'; and 'was dead, and is alive', as to His death, burial, and resurrection, 'And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive'. JESUS: 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' 'And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of

death.' 'I know thy works', said the LORD, as to their preaching of the Gospel, teaching Christ's commandments, and baptizing disciples; their 'tribulation', as to pressure and persecution to rejoin the local trade glides of imperial cult and caesar worship; and 'poverty', as to their improvised destitution of homelessness, as was Christ, Who had no place to lay His head, 'I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.' 'And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' But, they are rich, because of their forced fastings, public beatings, and tortured imprisonments; and they have grown exponentially in the Spirit of God, because their flesh is deadened, but their spirits are vigorous and strong in the fruits and gifts of the Spirit, as to charity and prophecy, 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.' 'Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the

same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.' Then, there is 'the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan' are Jews of the Babylonian Talmud and Zohar, 'Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.' And, 'Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.' 'Fear none of those things which thou shalt suffer': the tribulation and poverty, but 'the devil shall cast some of you into prison, that ye may be tried', as was done to Peter and Paul, and other such apostles, 'Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison.' So, 'ye shall have tribulation ten days', which is akin to the 'little season' of the 5th seal of Revelation, 'Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.' 'And when he had opened the fifth seal, I saw under the altar the souls of them that were

slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.' And, 'be thou faithful unto death, and I will give thee a crown of life': 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And, 'He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.' 'He that overcometh' is born again, as opposed to the tares, the false disciples, who are not born again, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.' And, 'shall not be hurt of the second death', which is the lake of fire, 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' 'And death and hell were cast into the lake of fire. This is the second death.' This church is the type of church that will get caught up in the great tribulation, when it is unleashed in the war with the saints, as with those in Thyatira, 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of

God, and have the testimony of Jesus Christ.' 'And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' 'Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.' Amen and amen!"

After the message was given, the 300 grew to 3000. Brother Juan preaches to them on baptism. With the leading of the Spirit, they that are gathered, parade after the missionaries down to the beach park. Thereupon the wide and open boardwalk, along the promenade, Brother Juan preaches to the thousands, which had joined them at the Agora, the Gospel. The Spirit comes upon thousands, who believe, and put their faith in Christ for the salvation of their souls. Upon the thousands that have been born again, they are lead in lines out in to the surf. Each and every one that believes is baptized in the waters of the gulf.

When they finish baptizing all who came forward, the missionaries wade up on to the beach. Standing, soaking wet, they are met by brothers and sisters, they had baptized earlier. They greet them with towels and blankets to dry off and wrap themselves. They are brought to where they get a fire going on the sands of the beach. In the cool of the late evening, they have prepared

for them a potluck of vendor foods and drink, for them to partake and share along with them.

They then give thanks to Lord and eat. They have a good time of fellowship with one another. The missionaries, along with their disciples, each sing psalms, hymns, and Christian songs in honor and praise to the Lord, well into the midnight: Psalms: 45, 64, 55; Hymns: "Mary Bearing Myrrh"; "Smyrna"; "The Message First to Smyrna"; Songs: "The Mountain of Myrrh"; "O, Come All Ye Faithful"; and "The First Noel".

Later on that night, they break with their fellowship. The missionaries return to the campsite in the park. They then sleep in their respective tents for the rest of the night. By midmorning, they awake and break camp. They go to a nearby bus station and take the next bus, winding northward to Bergama, known in antiquity as Pergamos.

They arrive in the heart of modern day Bergama, flanked by the Asklepicion to the south and the Acropolis to the north. They walk to a nearby kafe, which is nestled in between a row of stores and shops that line both sides of the street. They have a coffee and pastries, before they go to the green of the nearby stadium.

They find a forested spot on the green to pitch their tents and set up camp among the canopy of trees. Once they have made camp, they go forth toward the Great Mosque, where they take the road up into the hillside of the

Acropolis. They go in their pairs to different places among the ruins of Pergamos: Tim and Elias to the Arsenal; Enos and Artemas to the Trajan Temple; Euodia and Dorcus to the Dionysos Temple; Che and Flordelyn to the Athena Temple; Juan and Leonard to the Great Altar; and Ernesto and Micah to the Agora. From their respective places, they preach the Gospel to numerous sightseers, visitors, tourists, and locals.

Then the Spirit of God comes upon all those who hear: they believe, putting their faith in Christ Jesus for the salvation of their souls. They are born again! Being led by the Spirit, they follow after the missionaries down along the ruins of the Grand Theater. Some ten thousand newly born again men, women, and children sit in the rows of the ruins on the steps. The missionaries sit on the orchestra ground, where Juan steps up before the great crowd of people.

He then preaches to them a message on the church in Pergamos: "Brethren, hear what became of the church that once dwelt where the seat of Satan once resided. And of how you, who are gathered, will become a part of the latter rain and of the church of Pergamos. The polity of Pergamos is a type of high church, in which the piety of such a church is liturgical, such as the Anglican or Eastern Orthodox churches. Their origin is of Byzantium in the East. When the LORD addresses the church in Pergamos, He said that He has the sharp two-edged sword, which is

the word of God, swift and powerful, 'And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges'. 'And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.' 'For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness'. 'I know thy works', as in doing the Great Commission, 'even where Satan's seat is', which is the base in the house in the land of Shinar, that being the temple mount in the third temple in the land of greater Israel, 'I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.' 'And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.' 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.' But to

the faithful, 'thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you' are the saints, which are faithful unto martyrdom, 'And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.' 'But I have a few things against thee', 'that hold the doctrine of Balaam', 'to cast a stumblingblock', as with going in the ways of dead works gospels, 'But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.' 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God'. And, 'to eat things sacrificed unto idols, and to commit fornication', as with the veneration of icons, and the worship of saints as gods and goddesses, 'As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.' Concerning Antipas verses Balaam, one being a faithful martyr, and the other being a false prophet,

'Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.' And, concerning Christ verses Balac, one being the righteous King of kings and High Priest, and the other being a wicked king and vile pontiff, 'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' And to 'them that hold the doctrine of the Nicolaitans' are apostates, 'So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.' They are yoked to the world, have others make friends with the world, and be given over to apostasy, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.' 'Repent' that is to turn to the true Gospel of by grace through faith salvation in Christ Jesus, which is the free gift of God, 'Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.' 'For by grace are ye saved through faith; and that not of yourselves: it is the

gift of God: Not of works, lest any man should boast.' Otherwise, the LORD will come against them with the sword of His mouth, that is to make war with apostates, sodomites, and reprobates of the vile pontiff, his false prophet, and their armies, 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.' 'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.' 'To him that overcometh' is to them that are born again, 'He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.' 'I give to eat of the hidden manna', which is 'the true bread from heaven', as opposed to the depths of Satan, there is the edifications of God, 'Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.' And, the Lord 'will give him a white stone', which is a personal pardon from Christ Himself; 'and in the stone a new name written, which no man knoweth saving he that receiveth it', which is a personal name from Christ in the kingdom of God, 'Beloved, now are we the sons of God, and it doth not yet

appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.' Amen and amen!"

When Juan finishes with his message to the newly born again believers, Leonard goes before the crowd, which are seated before him, in the Grand Theater, and preaches to them on baptism. Once again, the Spirit of God comes upon them! So, they follow after missionaries, going along the Acropolis Road, and down along the hillside. They go out to the nearby river, parading and singing psalms, hymns, and Christian songs. Then there in the water, the missionaries baptize all 20,000 of them, down in the waters of the river.

By nightfall, the missionaries have baptized all the believers. They then return to their camp, where they take turns in their respective tents, drying off and changing in to dry pairs of clothes. They then hang their wet ones out to dry on clothes lines, they have strung between their tents. They then go to sleep for the night.

In the morning, they break camp and go to the nearest bus station, where they wait for the next bus to Akhisar, the modern day city of ancient Thyatira. They enter into the center of the city, around the circle of the City Hall, where they are dropped off at the bus station, which is adjacent to the Field House, near the park. They walk down along the parkway to the green. Beneath a canopy of carbo, sweet bay, and strawberry trees, with a large

and broad holm oak in the midst, they make camp and pitch their respective tents.

They then exit the park to go to a nearby kaffe, where they have breakfast. Once they finished, they go in their pairs, from home to home, shop to shop, store to store, in and around the Circle of City Hall. They share the Gospel with heads of the households, owners of shops and vendors of stores. By the drawing of the Holy Ghost, they attract a lot of passersby, neighbors, and customers. They evangelize all long way to the Lydian Park, where the long and wide gate was slid open for them. In the midst of the Thyatira Hill Tombs, the missionaries gather to themselves over seven thousand men, women, and children, filling the site among the ruins of the Old City.

Elias comes forth and preaches to them: "Brethren, look around and see what had become of the church here. Hear how in this latter rain season: for you are the church of Thyatira. Her polity is of a high type of church, in which her piety is liturgical. And, her origin is found in Rome, for which the Catholic and her daughter orders have spread throughout the greater world. Now look at this church in the Revelation: 'These things saith the Son of God', Who is Jesus Christ, 'And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass'. And, 'his eyes like unto a flame of fire, and his feet are like fine brass' indicates how the Lord

discerns and judges rightly, and is swift to execute judgment in His glory and majesty, 'His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.' 'I know thy works', as with their administrations, 'I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.' These works concern 'diversities of gifts', 'Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.' As to their 'charity' is to their godly attitude in almsgiving, 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.' Their 'service' concerns their ministries and helps, 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' Their 'faith' is not only a gift of the Spirit but also a fruit, especially unto this church, 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith'; and 'To

another faith by the same Spirit; to another the gifts of healing by the same Spirit'. Their 'patience', as to their faith, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' And, their 'works', as in their operations are 'the last to be more than the first', which have expanded and excelled in span and scope of administrations, operations, and helps of this church, 'And there are diversities of operations, but it is the same God which worketh all in all'; 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' But, 'I have a few things against thee', namely 'that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols', 'Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.' So, 'that woman Jezebel, which calleth herself a prophetess' reflects in the worship and veneration of the mother goddess, the Mediatrix, the

queen of heaven, 'And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?' 'Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.' And, she is given 'to teach and to seduce my servants to commit fornication', as in the worshipping of saints as gods and goddesses, with the veneration of icons and statues of saints; 'and to eat things sacrificed unto idols', as in lifting up wine and wafer offerings unto her pantheon of idols, 'The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.' Consider this Jezebel with that of Lydia, both of Thyatira: Jezebel was a woman of wickedness, who taught and usurped the authority of the man, 'But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence'; and Lydia, who was a woman of God, 'And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought

us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.' And, this Jezebel is an apostate and just as she fell to the dogs, so Babylon is fallen, is fallen, 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' 'I gave her space to repent', as in two thousand years of her heresy and apostasy, then in the 70th week of Daniel, she will be cast into the great tribulation, because 'she repented not', 'And I gave her space to repent of her fornication; and she repented not.' 'Behold, I will cast her into a bed' as in an ephah, in which the woman wickedness was cast, 'Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.' So, the great whore, Babylon and her Babylonians will be thrown 'into great tribulation, except they repent of their deeds', 'And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' 'And I will kill her children with death', as she is the mother of harlots, the universal mother, so her daughters, the mainline harlots of the ecumenical universe, shall perish for their great heresy and apostasy, 'And I will kill her children with death; and all the churches shall know that I am he which searcheth the

reins and hearts: and I will give unto every one of you according to your works.' And so, 'as many as have not this doctrine' of heresy and apostasy, the Lord 'will put upon you none other burden', 'But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.' And, 'have not known the depths of Satan', as with the leaven-filled dogma of Rome, Byzantium, and Alexandria, 'Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.' 'How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?' 'Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.' 'And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.' 'In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.' And, Jesus to His saints, 'that overcometh, and keepeth my works'; they, who are born again, and are doing the Great Commission, even during the great tribulation, 'But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of

iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.' And, the LORD shall rule them with a rod of iron, 'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.' And, He will give him the morning star, which is the brightness of His glory, so clothed with be His saints, forever, 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' 'For this corruptible must put on incorruption, and this mortal must put on immortality.' 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' So, 'He that hath an ear, let him hear what the Spirit saith unto the churches.' Amen and amen!"

When Elias had finished with his message, the missionaries dismiss their newly born again believers, as there was no body of water nearby to baptize. So, the missionaries return to their camp on the park grounds to rest and regroup.

When they had awakened, it is in the middle of the night. They gather around in a circle between their respective tents. They share foodstuffs from provisions they had stowed. They then share with each other prayer requests they have on their hearts for the mission and for their direction from beyond the sites of the churches.

They pray for hours, before being led by the Spirit to go in their respective pairs at sunrise to homes, shops, and stores in the neighborhoods near and around City Hall, the Circle, and the Park. The Spirit of God moves upon numerous men, women, and children that the missionaries had witness to with the preaching of the Gospel. Those that the Spirit had drawn to believe and put their faith in Christ Jesus, they along with those believers, who were at the Hill, were drawn as well. They all gather with the missionaries into the Stadium that was in the off-season. They fill the bleachers and the green, in which the missionaries stand in their midst.

The missionaries, along with some volunteer stadium workers, set up the stage on a platform, complete with amplifiers, microphones, and extension cables, plugging them into the stadium's power source. The missionaries take up an acoustic guitar and tambourine to play and sing songs of psalms, and praise songs of majesty, royalty, and regality of Christ Jesus.

They take a lull in the singing, for Artemas to address them with a message: "How far will a follower of Christ

go? We have where Jesus began with twelve disciples at the beginning of His earthly ministry, 'And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.' 'And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils'. 'And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits'. 'And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles'. 'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.' Then at the height of His ministry, five thousand had gathered to Him, 'And they that had eaten were about five thousand men, beside women and children.' Even women disciples had followed after the Christ, 'And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.' Then those numbers began to reduce, as challenges became greater in following after the Christ, 'And he said to them all, If any man will come after me,

let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.' 'And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.' 'After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.' Then the twelve became

the eleven, as Judas was revealed to be a devil and betray the Christ, 'But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.' And at the very hour, where the Lord was at His lowest, beseeching the Father in the Garden, His three most trusted disciples fell asleep, during His agony, 'And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter,

Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.' But, when the Lord was arrested, all His disciples scattered in fright, including Mark, one of the seventy, 'And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked.' All who were left, when Jesus was hanging on the cross, were His women disciples, headed by Mary, the mother of Jesus, and His most beloved disciple, John, 'Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.' And just as Gideon had to reduce his ranks by the leading of the LORD, down to his best fighting men, so the evangelists of men and women of God must come forth in refined numbers, so as to meet

the challenges of doing the Great Commission to the point of meeting Christ at the foot of the cross! We must be willing to undergo the baptism of holy fire, passing from persecution to tribulation to finally martyrdom. Amen and amen!"

As Artemas finishes with his message, both Tim and Micah come forward with a cup of grape molasses and a round of unleavened bread. They pronounce over them this communion, as a memorial of "the Lord's death till he come": "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Moreover, they take of the cup, brake the bread, and eat of it, saying, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Then, they pass them to their brothers and sisters to partake of, before they pass them to their neighbors; and the missionaries' pronounce, "Be ye not unequally yoked

together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

For each time the cup is passed and the bread is eaten to a morsel, the cup is miraculously filled again, and the morsel turns in to another full round of unleavened bread, of which the bread is broken again, eaten of, and passed. And this miracle fulfills itself over and over again until all these believers have partaken of the communion.

Finally then, Tim blesses the communion with saying, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Clear into midnight, the singing and praising of the LORD wanes. The crowds of believers begin to leave, filled with joy and jubilation in their hearts for God Almighty!

Once the revival service ends, the missionaries help the custodians put away the stage works. They then thank the custodians and pray with them, before they leave for their campsite in the nearby park.

When the missionaries reach their camp, they are exhausted and fall fast asleep in their respective tents. By late in the morning, they awake and break their camp.

They go up to the nearby bus station, where they book a minibus for Sart, the modern day city of Sardis.

While they wait, they have a coffee at a nearby kaffe, before returning to board the waiting minibus. They travel a little over 60 kilometers south and westward, reaching the town of Sart late in the afternoon. There, the missionaries are dropped off at a circle intersection, overlooking a nearby power station.

They walk further south from there, going down along an old dirt road of the old city of Sardis. Among the ruins of the ancient church, they pitch their tents and make camp. Once they have set up their camp, they go in their pairs to the various sites of the ancient city. They go down to Sardis minor to other sprawling sites from across the highway: Tim and Elias to the Synagogue and Gymnasium; Enos and Artemas to the Agora; Euodia and Dorcus to the Tower and Tomb; Che and Flordelyn to the Theater and Stadium; Juan and Leonard to the Church; and Ernesto and Micah to the Temple.

They go among the visitors and locals at those sites and share the Gospel with them. Each pair preaches the Good News to so many men, women, and children, who have ears to hear how they may have salvation in Christ Jesus that a little over a thousand believe and are born again. The Spirit of God having drawn them to the Lord that they put their faith in Christ for the salvation of their souls. Many among these newly born again believers then

begin to praise and worship the LORD in songs and praises of hallelujahs and hosannas!

So, the missionaries gather them to sit among the ruins of the old church. They give audience to Leonard, who delivers an expository message on "the Church in Sardis": "This old church was founded among the remains of a vast temple to 'the mother of the gods', in which this church served as a universal mother to her children of vast reformed churches, which is a callback to Jezebel in Thyatira. 'These things saith he that hath the seven Spirits of God', which is all the fullness of the Holy Ghost in dispensing the gifts of the Spirit; 'and the seven stars', who are the angels of the seven churches, 'And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.' 'And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.' 'The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.' 'And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.' 'Now there are diversities of gifts, but the same

Spirit.' 'But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.' 'I know thy works' that they are lackluster, shallow, vain, as in their praise, worship, and service is done in vain with all lip service; 'Having a form of godliness, but denying the power thereof: from such turn away'; and 'that thou hast a name that thou livest, and art dead', as in having a reputation of being spiritually holy but in actuality their name is a misnomer, such as with 'holiness', 'pentecostal', 'charismatic', 'word of faith', 'protestant', 'full gospel', 'reformed', and 'baptist'. They pose as being religious, rather than being faithful; and grieve the Spirit to the point of quenching Him! But, 'Quench not the Spirit.' 'And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.' 'Be watchful' that is to awake and become alert in attending to the works lacking, such as preaching the Gospel, winning souls to JESUS, and teaching the commandments of Christ, 'Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.' 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' And to 'strengthen the things which remain, that are ready to die', as with the fruits of the Spirit, which are limited in measure and needs be increased exponentially, 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we

live in the Spirit, let us also walk in the Spirit.' But, 'I have not found thy works perfect before God', meaning they have not the fullness of the fruit of the Spirit, as to what may remain: charity, faith, and hope, 'And now abideth faith, hope, charity, these three; but the greatest of these is charity.' 'And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.' 'Remember': what 'thou hast received and heard', as to the word of God, 'Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' 'He that hath an ear, let him hear what the Spirit saith unto the churches.' So, 'hold fast' to the Gospel, the true Gospel, 'Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' And, 'repent' that is to turn from unbelief to believe on Christ for the salvation of the soul, and as to the 'few names even

in Sardis', who have 'overcometh', which are them that are born again, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' And, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' 'If therefore thou shalt not watch', then Christ shall return at a time when apostates and reprobates will not be expecting Him; and 'I will come on thee as a thief, and thou shalt not know what hour I will come upon thee', and at what hour is at the day of the Lord, as with paying attention to the times and seasons of the fig tree, 'But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore

comfort yourselves together, and edify one another, even as also ye do.' And, concerning the parable of the wheat and the tares: the wheat is the overcomers: born again believers, whereas the tares are false disciples: apostates and heretics. The born again believers receive all of what is promised to the overcomers of the churches. And, the churches serve as a threshing floor to sift the wheat from the tares, during the harvest. So, who are the tares, but most of Sardis, who need to be saved, born again, and 'be sober' that is watchful of the Lord's return, 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.' Yet, 'Thou hast a few names even in Sardis which have not defiled their garments', and these are the wheat, who are saved and born again, and as such are so named in the book of life, 'Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.' These are also 'clothed in white raiment', which are covered in Christ's righteousness, and cleansed in the blood of Christ, 'But

for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.' And, this is the free gift of the Gospel, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' And, the Lord shall confess the name of the saint before His Father, and before His angels, 'Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.' Amen and amen!"

Then Artemas stands up among them and asks, "Where is there a body of water nearby?" To which a young man stands and points toward the setting of the sun, and says, "There is a stream close by that is in season!" And so, Artemas preaches to them on baptism.

The missionaries then gather to them: all of those believers, and they walk across the grounds and parade along the highway towards the woods. There in the midst of the woods is indeed a stream of water in season. So, the missionaries pair-off and wade down in to the shallowness of the water, for which there is enough depth for them to baptize. And indeed, they baptize all of them well late in the afternoon, and late in to the evening.

When they have finished at dusk, a family of local Christians gives them fresh towels, for them to dry off.

The family then follows them to their campsite, sitting among the ruins of the old Sardis church.

There, they build a campfire in the midst of the ruins. And, the family shares with the missionaries, some foodstuffs they had brought with them to nosh. As this family has joined their camp, there are many, among them that they have baptized earlier has also join them as well, for a great gathering.

Around the roaring campfire, a little over hundred families gather to listen to Ernesto preach to them on "Balaam, the false prophet": "Balaam, the soothsayer from Babylon that the Moabite king, Balak, brought forth to pronounce curses on the people of God. Herein is what the word of God said, concerning what the LORD had him proclaim, 'And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.' Even though Balaam was about his usual casting of spell craft, as with enchantments, and with witchcraft, as with divination of prognosticating oracles on or about various things, but in this instance, he was given to prophesying 'the words of God', 'And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God,

which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.' And, he again, prophesied about what Israel will do to Jordan in the last days, and how the Assyrian shall come to an end, 'And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.' The 'Star out of Jacob' is the Messiah, the Prince of Peace, Who wields 'a Sceptre', because He is the King of kings, Who 'shall rise out of Israel', as with the rod of iron; and He 'shall smite the corners of Moab', as to all the East of Jerusalem; and to 'destroy all the children of Sheth', as to the lands and rulers toward Babylon, 'And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, which

saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.' And to Edom and Seir, which is to the South of Jerusalem, taking possession of the lands toward Arabia by the Israel of God, 'And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.' 'Out of Jacob' the LORD returns to 'have dominion, and shall destroy him', the Assyrian, from out 'of the city', Jerusalem, 'Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.' 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.' 'And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.' And to Amalek, which is in the South and West of Jerusalem, covers the Sinai toward Egypt; and Amalek, as a type of Nimrod of Babel, 'And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.' And to the Kenites,

which are to the West of Jerusalem in Gaza, and toward the Sinai, 'And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.' And to the coast of Chittim, which is the far-flung West of Jerusalem in Mediterranean Europe, as toward Grecia, 'And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way.' And of Asshur, the Assyrians; and of Eber, the Israelis; they shall be overtaken by Gog of Magog, in which the Assyrian 'also shall perish for ever', 'At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.' 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall

send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.' Amen and amen!"

As he finishes with his Bible study, they begin to praise the Lord! And a certain of their company take up instruments they brought with them and join them in playing psalms, hymns, and spiritual songs: Psalms 4; 18; 27; "To God Be the Glory"; "I Saw the Light"; "Light of the World (Sing Hallelujah)"; "Behold the Splendor of God"; "The Light of Christ"; and "Christ Is the World's Light".

They play and sing well into the early morning hours. Their praises and songs then began to wane. Under the stars and among the dark ruins of the old church, the camp fellowship falls asleep on their respective blankets, carpets, and in their sleeping bags.

When the camp stirs from their slumber, the sun is rising through the clouds, which have gathered in the morning sky. The fire is stoked to toast flatbread over the coals to have a simple breakfast. Some of them that had went home earlier in the night, returned with tubs of cooked rice and eggs, and coffee to brew over the fire.

The missionaries lead them in praying over their breakfast, before they eat. While they eat, a man of God asks the missionaries a simple question, "Where are you

going from here?" Ernesto replies that they go to the church in Philadelphia. So, he replies, "Ah! Alasehir! We go with you!"

The man of God refers to he, his wife and their three children: two sons and a daughter. He says they have a home there, where they can stay for their mission. So, the missionaries break camp, and they pray over disciples, who remain in Sart.

The missionaries then go up to the nearby bus station, following along with the family that is going with them. They all sit under the canopy. While they wait, the rain begins to fall in the midmorning hours. Soon enough, they take the next bus for Alasehir.

They travel about 50 kilometers east to Alasehir, where they arrive in the midst of the modern Assyrian city. From there, the missionaries take refuge in the home of the family, who invited them. They settle in the small humble abode, where the wife and mother of the home prepare them a supper. They all enjoy a time of supper and fellowship together. Sometime later, they all gather in the family room of the home. Together, they worship and sing unto the Lord.

The dad and sons take up instruments and accompany them in singing the final words of a psalm of David in the book of Samuel: "The Spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said,

the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place." As well as other psalms, hymns, and spiritual songs: Psalm 72; 74; and 148; "Heavenly Sunlight"; "Sunlight"; "The Precious Sunlight"; "There's Some Light On The Hilltop"; "Praise The Lord There Is Sunlight In My Happy Soul Today" ; and "Living In Sunlight, Beautiful Sunlight". They play and sing till the midnight hour, when their praises and songs began to wane. So, they fall asleep in the family room.

Then in the early morning hours, the missionaries arise from their sleeping bags in the family room, in which the family has breakfast ready for them all to enjoy. When they finish with their breakfast, the Spirit leads them all down to the lot of the Philadelphia Siesean church, which stands among the ruins of the Old City.

As they all gather in the lot, the missionaries and the family sit among the ruins of the church. Tim stands among them all gathered there and between the great enormous pillars, he preaches the Gospel to numerous tourists, visitors, and locals. The Spirit of God draws many of them to listen and believe on Christ Jesus for the salvation of their souls. They, having been born again, begin to praise the Lord in tongues that the Spirit has given them the utterance: Turkish, Arabic, Chinese, Russian, Greek, Hebrew, and Persian. So, the preaching, praising, and worshiping of the Lord attracts a greater crowd of inhabitants of the city: Turks, Assyrians, Greeks, Armenians, Arabs, Azerbaijanis, Lebanese, Kurds, and Russians.

Tim then preaches the Gospel afresh! So then all of them that came by the stirring of the Spirit are moved by the witnesses to also believe on JESUS and put their faith in Christ for the salvation of their souls. They too, along with those newly born again believers, praise and worship the Lord in tongues, as the Spirit gives them the utterance!

Micah then preaches to them a message on "the church in Philadelphia": "To the church in Philadelphia: she was an ideal type of church, a church in exile from the world of Babylon. Like her sister, Smyrna, they are both underground churches, with daughter churches located in places of refuge. But more importantly, she was a faithful

and spiritual type of church; and her origin goes back to the post-resurrection appearance of Christ to His disciples, 'And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' The opening of the letter to this church depicts the holiness of Christ Jesus, Who is the Faithful and True, and Who holds 'the key of David', which is the emblem of access to the kingdom of God, and which is the government of Christ on earth, 'And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth'. 'And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.' 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.' And, 'he that openeth, and no man shutteth; and shutteth, and no man openeth' is the door to salvation in Christ, 'Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a

thief and a robber. But he that entereth in by the door is the shepherd of the sheep.' And, 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.' And the door of evangelism in to the kingdom of God via the preaching of the Gospel to the nations, and in the world of the end of the world, 'And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.' 'And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.' 'I know thy works' in regards to the Great Commission and to the fruit of the Spirit, 'I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.' 'I have set before thee an open door' into the harvest fields of the latter rain world, in which 'no man can shut it' that is the mission is unstoppable in going forward, 'For a great door and effectual is opened unto me, and there are many adversaries.' 'Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds'. Even though 'thou hast a little strength', which entails them having limited access to limited resources; they are often small in numbers, having little to no political authority and/or social economic power, 'The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send

forth labourers into his harvest.' And, they 'hast kept my word', which is the word of God, the Bible, 'My mother and my brethren are these which hear the word of God, and do it'; 'and hast not denied my name', Who is Jesus Christ, as in faith, confession, testimony, doctrine, and profession, 'Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God'; and 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.' And then there is 'the synagogue of Satan', who were the children of the kingdom, 'which say they are Jews, and are not, but do lie', because they have since rejected Christ, and have become 'the children of the wicked one', 'Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.' 'And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.' And, 'He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered

and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' And, 'behold, I will make them to come and worship before thy feet, and to know that I have loved thee' is this remnant of Jacob, who will come and confess unto the saints in exile that they are of Christ and that JESUS is Lord, 'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.' 'Because thou hast kept the word of my patience' either in tribulation or exile, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' 'I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth', which is the great tribulation, while certain saints are in exile, during the war on the saints, 'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into

her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' The antichrist beast, 'And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.' The false prophet beast, 'And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.' So, 'hold that fast which thou hast' which is the open door, the Bible, the commandments of Christ, and the testimony of JESUS, 'Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.' So, 'that no man take thy crown', as in being beguiled via temptation, during the great tribulation, from coming out of exile, and in to the beast system, 'Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth

with the increase of God.' 'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' 'And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' And so, he 'that overcometh' is he that is born again, as the wheat from the tares, 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.' 'I make a pillar in the temple of my God, and he shall go no more out', as for those apostles, church planters, who may be included in the original 70 apostles, 'And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.' 'I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God', Who is Jehovah, 'That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.' 'Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.' And, 'I will write upon him my new name', perhaps Christ's new name may be 'Immanuel' or 'Emmanuel',

'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' 'Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.' And so, 'He that hath an ear, let him hear what the Spirit saith unto the churches' shows how these letters are applicable to all the churches which are addressed herein, 'But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven,

and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' Amen and amen!"

In the noontime hour, Micah finishes with his message. So, the missionaries have a break, where a trio of long tables is set up and a potluck of goodies and refreshments are served for those gathered. While the missionaries understand that there is no suitable body of water nearby for baptism, Ernesto still preaches to those gathered on baptism. While he admits that there is no suitable body of water nearby, the newly born again believers insist they be baptized by the missionaries. Then certain men of God among them bring an empty bath tub in to the lot and fill it with water. So, the missionaries take turns baptizing all those coverts down in the water until all them gathered have been baptized.

By late in the afternoon, when all the baptisms have been finished, Micah sits them down again and teaches them a message for "the church in Philadelphia": "Remember that 'the synagogue of Satan, which say they are Jews, and are not, but do lie', how they will be made humble and gather to us, saints, in humility, before the Lord. They are those, who had the doctrine of Balaam, to commit whoredoms, and promulgate fornication and idolatry, such as when 'Israel joined himself unto Baalpeor', 'And Israel abode in Shittim, and the people began to commit

whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.' 'Baalpeor' is where Israelite apostates have unequally yoked themselves to Midianitish whores, who worship Baal, and such an apostasy has angered the Lord. And, the Lord led Moses and his judges, just as when the Lord returns with His armies, to execute judgment on the beasts and their armies, 'And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.' 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.' But, consider the power of one man of God, who stood in the gap for the Lord, 'And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was

stayed from the children of Israel. And those that died in the plague were twenty and four thousand.' Now, consider the zeal of this one man of God, and the apostasy that was committed between the Israelite whoremongers and the Midianitish whores, 'And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.' This Zimri is as Ahab and this Cozbi is as Jezebel, who vex the Israelites with their religion of Babylon and have beguiled them with their wives, their witchcraft of Babel, in to a tower, which opposes the Lord and His righteousness, 'And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.'

These apostates were drawn out of their place of exile in Shittim, a forest in Jordan, to join with Babylon and their Jezebel whores in the land of Shinar, 'Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.' Then there is the world of Midian, a world of worlds of Romans, Mohammedans, and Khazars, headed up by a Balaam, the Assyrian, who comes against the Lord and His saints, 'And the LORD spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.' And Moses is as the return of Christ, when 'the armies which were in heaven' came together to 'avenge the LORD', 'And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.' 'And the armies which were in heaven followed him upon white

horses, clothed in fine linen, white and clean.' Balaam is as 'the false prophet that wrought miracles before him'; the kings of Midian and the Midianites are as 'the beast, and the kings of the earth, and their armies', 'And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.' 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.' And, the cities and goodly castles of the Midianites are as 'the cities of the nations' that fell, when the great whore is 'burned with fire', 'And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities

wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts.' 'And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.' 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.' And just as to the victors go the spoils of war, so to the saints goes the thousand years, 'And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.' 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of

them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' The saints are as judges, who determine who is worthy from among the nations, to enter into the camp of the saints, and only virgins may enter in from among the peoples, 'And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' But, the saints, we are already cleansed by the blood of the Lamb, and have no need for ritual washings, as did 'the men of war which went to the battle', 'And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day. And purify all your raiment, and all that is made of

skins, and all work of goats' hair, and all things made of wood.' 'And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.' Even the saints and their works must go through the fire, 'before the judgment seat of Christ', 'And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses; Only the gold, and the silver, the brass, the iron, the tin, and the lead, Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.' 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' 'Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved;

yet so as by fire.' 'And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' The following spoils, which are akin to the spoils of the great whore, and for which the Lord oversees His storehouse: has His men of God distribute them to His people accordingly, 'And the LORD spake unto Moses, saying, Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. And Moses and Eleazar the priest did as the LORD commanded Moses.' 'And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, And threescore and

twelve thousand beeves, And threescore and one thousand asses, And thirty and two thousand persons in all, of women that had not known man by lying with him.' 'And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: And the LORD'S tribute of the sheep was six hundred and threescore and fifteen. And the beeves were thirty and six thousand; of which the LORD'S tribute was threescore and twelve. And the asses were thirty thousand and five hundred; of which the LORD'S tribute was threescore and one. And the persons were sixteen thousand; of which the LORD'S tribute was thirty and two persons.' And so, 'the LORD'S heave offering' is as 'the tithes into the storehouse', for which the Lord 'may pour' 'out a blessing, that there shall not be room enough to receive it', 'And Moses gave the tribute, which was the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.' 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' 'And of the children of Israel's half, which Moses divided from the men that warred, (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, And thirty and six thousand beeves, And thirty thousand asses and five hundred, And sixteen

thousand persons;) Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.' 'And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.' And, the 'oblation for the LORD' is therefore not only almsgiving, but in this 'atonement for our souls before the LORD' is Christ, being lifted up on the cross, for our redemption unto the Father and complete remission of sins, 'We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (For the men of war had taken spoil, every man for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.' 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever

believeth in him should not perish, but have eternal life.'

'Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.' And so, all the tithes are 'brought it into the tabernacle of the congregation', which again is the storehouse of God, for this shall be the case in the former of the camp of the saints, which will mirror what will be in the latter of the new heaven, new earth, and new Jerusalem, 'And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.' 'Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.' 'And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.'

'And I heard a great voice out of heaven saying, Behold,

the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.' Amen and amen!"

When he finishes with his study and message, they have a time of praise and worship unto the Lord, singing Psalms 21; 65; and 132; "Joyful, Joyful"; "Glory to God in the Highest"; "Everlasting Joy"; "Joyful News"; "The Gospel Bells"; and "There Is Joy in the Lord ".

So, the missionaries retire early in the morning after midnight. When the sun rises and shines in through the window shades of the family room of the home, they all get up and have breakfast waiting and ready for them by

the mom and daughter. When they finish with their breakfast, the missionaries pray with the family, before departing for the bus station.

They catch the next bus, south to Denizli. They go some hundred kilometers, winding down through the alluvial plains and hills of the southeastern region of the Aegean.

Being led by the Spirit, they go to the ruins of the Old City. They then pitch their tents in the field of the stadium, where they make their camp for their stay there. Once they set up there, they go in pairs among the ruins of the Old City: to the Gates, the Baths, the Temples, the Houses, and the Theaters.

They go to groups of visitors, tourists, and locals touring the ruins, and preach the Gospel to them: Tim and Elias to the South Agora Platform, before the Gymnasium Complex; Enos and Artemas to the West Baths; Euodia and Dorcus to the Ephesus Portico; Che and Flordelyn to the North Agora Temple Mound; Juan and Leonard the Temple A Platform; and Ernesto and Micah to the West Theater. By the drawing of the Spirit, numerous people hear the words of God. They believe and put their faith in JESUS and the finished work of Christ on the cross for the salvation of their souls.

Those, who believe, are born again! So, the missionaries gather the newly born again believers down to the ruins of the Stadium, where they sit on the sides of the grassy

mound. The missionaries gather in to their camp, where Leonard stands in in the field, and in the midst of the Stadium, he preaches to them a message on the church of Laodiceans: "Brethren, here is a message about the church of Laodiceans. They are low types of churches in polity and carnal in piety. Their origin is of Jordan, Pentecost, or Reformation, depending on when the denomination first appeared in existence, as with Ephesus to Baptist, or Laodicea to Evangelical. They are typically futurist in approach to Bible prophecy, as with churches in the West, such as Pentecostal and Baptist churches. And as to the angel, this is a heavenly being and spiritual messenger sent from the Lord to the church in question, with a message that is to be relayed to that church, 'And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God'. And, 'The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.' And as to 'the church of the Laodiceans' is one of 'the seven candlesticks', a candlestick which is to be a light to a local community of people, but the oil, the fuel is of the Spirit of God, 'They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.' So, 'the Amen' is the 'Faithful and True', 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and

True, and in righteousness he doth judge and make war.' And, 'the faithful and true witness' is 'The Word of God' and 'KING OF KINGS, AND LORD OF LORDS', 'And he was clothed with a vesture dipped in blood: and his name is called The Word of God.' 'And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.' And, 'the beginning of the creation of God' is the Son of God in eternity past, from before 'the creation of God', 'The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.' 'I know thy works, that thou art neither cold nor hot', meaning these apostates waver in soul winning, teaching Christ's commandments, discipling, and baptizing, 'I know thy

works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' They are lukewarm and stuck between two opinions, making themselves friends of the world, 'And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.' The Laodiceans are 'adulterers and adulteresses', who are apostates, such as the 'heath, wealth, and prosperity apostolics', which may eventually become sodomites and reprobates, 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.' So, 'I will spue thee out of my mouth', which is to cast out, as with the land that spewed out the nations that were before, and as a candlestick is removed from a church, 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' 'And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.' 'Because thou sayest, I am rich, and increased with goods, and have need of nothing', in which they are rich in goods, having prideful and haughty attitudes, but are spiritually impoverished, 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and

miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.' So, 'I counsel thee to buy of me gold tried in the fire': 'white raiment', 'and anoint thine eyes with eyesalve', from JESUS, the Lord, the 'Wonderful, Counsellor', 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' And so, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' And, 'gold tried in the fire' is the baptism of holy fire for the saints, 'John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.' And to be clothed in 'white raiment' is to be covered in the blood of Christ, as well as His righteousness being imputed in the saint, 'For Christ is the end of the law for righteousness to every one that believeth.' 'Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his

righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.' And then to 'anoint thine eyes with eyesalve' is to be indwelt with the Holy Ghost to rightly discern the things of God, 'The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints'. 'But ye have an unction from the Holy One, and ye know all things.' 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy'. And so the Lord rebukes and chastens, even the apostates, for them to be forthcoming with their sins of falling away from the faith to turning to Christ to either be saved or sanctified via 'All scripture', 'As many as I love, I rebuke and chasten: be zealous therefore, and repent.' 'For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.' 'Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are

exercised thereby.' 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.' And, Christ is at the ready to either save the unbeliever, or help sanctify the apostate if only the unbeliever or apostate will let the Lord and the Spirit of God into his heart, 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' 'For the Son of man is come to seek and to save that which was lost.' 'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' And, 'To him that overcometh' is one, who is born again, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' And, 'I grant to sit with me in my throne', as with the request of John and James, 'And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him,

Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.' And, 'even as I also overcame', because Jesus had to be born again physically with His death, burial, and resurrection, 'Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' And then the Lord is able to sit 'down with my Father in his throne' in the regeneration, 'And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.' And once again, 'He that hath an

ear, let him hear what the Spirit saith unto the churches', as to the whole family of God, 'There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.' 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.' 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou

knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' Amen and amen!"

When Leonard finishes with his message, Ernesto comes forth and preaches on baptism. Being led by the Spirit, they all go with the missionaries out of the stadium and across the plain to a nearby creek, where the missionaries baptize some 800 newly born again believers in the water. The newly baptized believers come up and return to their respective homes to change. They then return and gather with the missionaries at their camp.

By late in the evening, the missionaries have finished with their baptism, they return to their camp in the midst of the stadium. They take turns drying off in their respective tents and change into fresh pairs of clothes. As they pin their wet clothes on two lines they have stretched between their tents, some of their disciples they had baptized earlier return with foodstuffs and dishes to share with their missionary friends for a potluck.

They have a campfire started, where they brew tea and have a time of supper. As more and more of their disciples they had baptized earlier gather in their camp, Tim teaches them a message on Elisha and Jehu: "When the prophet of God, Elisha, came forth unto Jehu, he came to anoint him: king of Israel, and commission him to destroy 'the house of Ahab', which is a type of greater Israel, the Israel of Babylon; and prophetically Jehu is a type of the return of Christ, 'as captain of the host of the LORD', 'And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramothgilead. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all

the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled. Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.' So, Jehu musters his armies and goes to Jezreel, which is a type of Armageddon, where he comes against the enemies of God, 'So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there

stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I

and thou rode together after Ahab his father, the LORD laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD. But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.' 'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.' 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.' 'And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.' Then, Jehu

turned his attention to destroying Jezebel, who is a type of the great whore, and just as Babylon has fallen, so she falls from her tower and is consumed by dogs, 'And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.' 'And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.' 'And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' 'And he cried

mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' 'Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.' 'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.' And then Jehu comes against the seventy sons of Ahab, which are akin to 'the beast, and the kings of the earth, and their armies' that come against the Lord at His return, 'And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes. Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken

unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. And he arose and departed, and came to Samaria. And as he was at the shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them. And when he was departed thence, he

lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.' 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.' Then Jehu beguiles the prophets of Baal to draw them out and gather them for a slaughter just as the remnant of the beast are slain, 'And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel: and all the worshippers of

Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.' 'And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.' Then Jehu reigned over the Israel of God just as the Lord will reign over the camp of the saints and the nations which remain for a thousand years, 'Thus Jehu destroyed Baal out of Israel. Howbeit

from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan. And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.' 'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' Unlike Christ though, Who is perfect in the ways of the Lord, Jehu is an imperfect type, who fell short of his calling. As a consequence, part of his kingdom was taken from him and given to his adversary in the north, 'But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in

Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.' And so let us be careful in how we walk in the way of sanctification, for we must made holy and set apart for the Lord. Otherwise, part of our rewards will be taken from us and given to more faithful brethren, while we bare the stripes of loss. 'For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.' 'And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.' Amen and amen!"

When Tim finishes, there is a time of fellowship, where they sing unto the Lord, praising and worshipping His ways, Psalm 1; 5; 18; "God's Ways" ; "God Moves in a Mysterious Way"; "God's Way is Best"; "Jesus Paid It

All"; "Crown Him with Many Crowns"; and "All Creatures of Our God and King".

Those who remain well after midnight, camp with the missionaries in the stadium. With the rising of the sun, they awake and return to their homes. The missionaries then break camp and ready themselves to leave. They stand in a circle, taking hands and lifting up a prayer for their continued travels. They then walk on the road, leaving out from Laodicea.

They end up walking toward a roundabout that goes north to Hierapolis. They see a bus stop off in the distance. So, as they walk towards the stop, they are followed by some of the local Christians, who heard of their ministry in Laodicea. They sought them out to inquire about their mission.

Workers of iniquity

A dozen of them gather with the missionaries on the plaza walk of the bus station, overlooking the motorway, heading toward Colossae. Tim then stands among them and teaches them on "Workers of iniquity": "What is iniquity? But, what is lawless, underhanded, and deceitful. Such as those, who practice such things, are grifters and politicians, for ensamples. Those, who double-deal, are charlatans and soothsayers. Those, who are filled with heresy, are apostates. Those, who are filled with inverse perversity, are sodomites and reprobates. All of them are subversive and are of the devil. Their love is

for money and their god is their belly, 'For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' 'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.' 'For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.' 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' Jesus will dismiss such ones, who work iniquity, 'And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' He will also have them removed from His kingdom, 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.' Jesus said of the religious leaders of His day that they were hypocrites, who do iniquity, 'Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' In the last days, iniquity

will increase, so much so that the love of many will grow cold, 'And because iniquity shall abound, the love of many shall wax cold.' So, Jesus forewarns the many to enter through the strait gate, which is salvation in Christ, Who is the Way, but many of the many will seek other ways that will divert them from the way of Christ unto salvation in Him, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.' 'Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.' 'Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.' Nonetheless, many of the many go the way of dead works and end up being practitioners of works of the flesh, the wiles of the devil, the works of iniquity, and the works of the law, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.' 'Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.' Then will come the Master of the house, Who will rise up, in the resurrection, and will shut the door, as when the rapture occurs and the

Lord returns, 'When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.' But, those, who stand without the door, are these workers of iniquity, these false disciples, who call for 'Lord, Lord', 'But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.' 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' For the Jews first, and then for the false disciples, and for all of them, 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.' 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' Then the saints shall come marching into the rapture at the Lord's return, 'And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.' Amen and amen!"

After Tim finishes with his message, the missionaries have them stand in a circle in the roundabout, and with the laying on of hands, they pray over them, before dismissing them for their homes. Again, they walk towards the bus stop, singing, "Walking in Sunlight". While on their way to Colossae by way of Hierapolis, they were taken in the Spirit on the road to Angora.

Angora of Anatolia

As the missionaries forge further and deeper into the land of the empires, they will be tried and one will be crushed under tribulation. Those among them, who will come forth, will continue onward towards Caucasia.

The Trying

The missionaries walk on a road, heading toward a village on the outskirts of the Assyrian city of Angora in the heart of Anatolia. They walk to a nearby kafe in the village, where they have a tea brunch of menemen, lavash flat bread, and Turkish coffee.

While they enjoy their coffee, six scantily-clad belly dancers come around their table. They begin to hypnotically shake and dance before them with the subtle clinging and clicking of cymbals.

At first, the missionaries are amused as some sort of cultural expression. Soon though, they are convicted of how this is an unseemly display. So, while they sway and shake their ornately decorated bare bellies, suddenly the spirits of vipers come forth from them, hissing and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

They stand in unison and rebuke the evil spirits in these women: "Depart from them, ye cursed, into the abode the dead ye go!"

Suddenly, the women fell as if dead, and three of the missionary women bend down over the fallen ladies and lay hands on them. They are soon revived to consciousness. The ladies quickly realize how revealing they are and want to cover themselves. So, they hurry off to go and find more clothes to cover their immodesty.

The patrons in the kafe are greatly disturbed and the managers are incensed by what happened. "Get out! Get out!" shouts the owner, as he and his managers roughly put the missionaries out of the establishment. While outside, they pay for their meals.

They leave from there and head toward the circle of the village. They go in their pairs to the different places of the village circle, where they preach the Gospel, as they have before. This time though they encounter several village dwellers, telling them, "Go on freaks! Your Jesus is not here! But, the Assyrian has arrived!" Some of them begin to lunge towards them to seize them and toss them. The missionaries leave fast from there and move quickly towards the highway.

They arrive at the bus stop, where they wait for the next bus bound for Angora. While they wait, a military patrol vehicle rolls up from the side of the stop. Out of the

vehicle come four tactically armed militarized police officers. The squad leader confronts the missionaries, who are seated at the bus stop. He orders them to show him their passports. They hand them over, as the leader's assistant scans the barcodes with the eye in his palm to cross reference them through his reporting system. They come up as known proselytes. He shows the results to his commander, while a military police personnel vehicle pulls up in front of the stop.

They are ordered to stand and line up alongside sidewalk. Four more officers will join in with the other four at the scene. They remove the missionaries belongings and to begin to rifle through them only to find various sundry things of no real importance. So, they arrest the missionaries, cuffing their hands behind their backs and loading them into the rear compartment of the military police personnel vehicle.

Two of the officers sit on the bench opposite of them, while the rear doors are closed and locked. They take off for a nearby garrison citadel adjacent to the one high wall of the city, which encircles the entire core of the city as a fortress. Inside the courtyard of the citadel, the missionaries are unloaded, where they are ushered into the headquarters for processing.

They are then brought before a magistrate in a great hall within the headquarters. The judge, seated on his judgment seat, addresses them: "At this time, we find you

to be undesirables. You will remain here for ten days until we have determined that you are acceptable for entry into the city."

The missionaries are turned over to the guards, where each of them is deloused, hosed down, and issued a prison shirt with pajama bottoms and no footwear. They are taken to go an open air interior courtyard, where they are given only water and no food.

After some time, each of them is taken before the judge in the great hall. They are made to give an answer for the hope that is in them: "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

Each of them answer with the blessed hope that they put their faith in Christ and His finished work on the cross; and "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

In each case, the missionaries are subjected to falanga, where each of them is put on their back with their arms stretched out and hands cuffed to the floor. Their feet are bound to a suspended bar and a switch is used to strike the soles of their feet. Ten lashes are administered.

The ten epochs of Christian persecution

Afterwards, they sit out in the courtyard and fellowship with each other with their feet sore from the beating. But in their circle, they lift hands and praise unto the Lord. The judge observes this along with his officers. They listen as Artemas teaches them on the first of the ten epochs of Christian persecution by the imperial Roman state: "The churches have faced martyrdom, tribulation, and persecution, as a witness of their faith in Christ Jesus! There are historical examples of this, as with the saints, undergoing their baptisms of fire, during the days of Rome. One such time was when Nero blamed the saints for the fire that engulfed the heart of the city. In the years leading up to the Roman-Jew war, our brethren were stripped naked, imprisoned, and covered in pitch! They were crucified to posts in the coliseum and set on fire in effigy in the public circle of the Roman Circus. Let us remember our Savior and Lord, when He said of Himself and of us, who follow in His footsteps: 'Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also'; 'Behold, I send you forth as sheep in the midst

of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord'; 'Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another'; 'But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever

shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost'; 'But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used'; 'Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.' The first primitive persecution under Nero, per the 'Book of Martyrs': The first epoch of persecution against the churches began by that cruel tyrant Nero Domitius, the sixth caesar of Rome in the year of Christ 67. This king

reigned, for a space of five years, tolerating the faith only momentarily, before giving way to his most vile of temper, and committing the most atrocious barbarities. Among other diabolical outrages, he ordered that the city of Rome be set on fire. This dastardly deed was done by his officers, guards, and servants. While the city was in flames, he went up to the tower of Maecenas, played upon his harp, and sung the song of the burning of Troy, declaring, 'That he wished the ruin of all things before his death.' Among the grandiose of buildings burnt was the extravagant Circus, a place for the great horseraces. The grand track was a little more than half a kilometer in length, forming a great oval, with rows of seats rising above each other, and capable of seating up to a hundred thousand spectators. Many other palaces and houses were consumed, as well as several thousands of the people that perished in the flames, were smothered, or buried beneath the ruins. This dreadful conflagration continued nine days. Nero suddenly found that his conduct was greatly blamed and a severe odium cast upon him. So, he determined to lay the whole atrocity upon the Christians. He then at once excused himself, so as to afford opportunity of witnessing new cruelties. The barbarities exercised upon the Christians, during this first persecution, were such as excited the commiseration of the Romans themselves. Nero even refined upon cruelty, and contrived all manner of torments for the Christians. In particular, he had some sewed up in the skins of wild beasts, and then exasperated by dogs till they died; and

others dressed in shirts made stiff with wax, fixed to axle-trees, and set on fire as burning torches in his gardens. This persecution was general throughout the whole of the Roman imperium. However, this great persecution increased rather than diminished the spirit of Christian faith. During the course of this, Paul and Peter were martyred! To their names were added Erastus, chamberlain of Corinth; Aristarchus, the Macedonian; Trophimus, an Ephesian, converted by Paul, as well as fellow-laborer with him; Joseph, commonly called Barasbas; and Ananias, a preacher in Damascus. And in the courts and streets of the Roman imperium: brothers and sisters were made sport of in torture and in martyrdom, being scourged, crushed under weight, wrapped in hides of wild animals and torn to pieces by wild animals in the arena, and also nailed to poles and set alight as torches! And from Simon to Peter, we have bold examples of martyrdom: Simon was crucified upside down and when finally put to death was sawn asunder; Peter too was crucified upside down in the circus of Nero; Andrew was affixed to an X-shaped cross and hung for three days before he passed onto glory; and beloved Paul was beheaded outside of the city room on the Ostian Way! And so here we are to share in such glory and give honor to our Savior and Lord and be made a spectacle of humiliation for our faith in Christ! Amen and amen!"

When he finishes with his message, they stay in place and lift their hands, singing praises unto the Lord, where they

rejoice in songs. More specifically, they sing unto the Lord, "When the Roll is Called Up Yonder!" The judge and his commandant stand aloof in an alcove in the corner of the courtyard. They stare, while they adjust their approach to breaking these "miscreants", as they observe them.

So that night in the third hour, each missionary is roused from their sleep. They are taken to chambers in the dungeon below. There, each of them is subjected to a ten minute round with the guards, who are armed with gantlets. Each taking turns hitting, slapping, punching, and kicking the missionaries till their faces and bodies are black and blue bruises, swollen eyes, and contusions. When the sessions are over, they are returned to the courtyard, where they slump over in pain and soreness from the beating.

In the morning, the judge and his commandant are satisfied they had gotten through to the missionaries. They return to the alcove to find the missionaries up and rejoicing in the Lord! This incenses the examiner, who has each of them brought before him, to give an answer for their jubilation, and, they answer with: "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

So, the examiner has each of them subjected again to falanga. This time, twenty lashes are administered across the bare soles of their feet. They are returned to the courtyard, when they again are gathering place, sore and in pain. But, Jose even in his sore duress, he teaches them on the second season of persecution by the Roman state on the saints: "During the time when John was imprisoned on the isle of Patmos, this became a season of tribulation for the saints under Domitian. Even the lineage of David was purged to death! Several penalties were levied against our brethren: All Christians in the empire, who were brought before a local tribunal, must renounce their faith or be punished up to and including martyrdom; Any Christian brought before a magistrate: if a Christian makes a profession for Christ, then he or she is put to death; Those Christians, who apostatize, must recognize caesar as god or be put to death; If any calamity befell the people in the provinces, such as famine, plague, or earthquake, was to be blamed on the Christians, for which many informants came forward to gainsay against Christians for reward, many of which were pagans; And thus many Christians were put to death. Among our brethren, who were martyred, was first and foremost Antipas, who was mentioned by our Lord in Revelation. He was a deacon in the church of Smyrna, as well as a bishop over the church in Pergamos. He was claimed to have been put to death in a most horrific manner, being burned alive in a brazen bull, as a mockery, because this faithful martyr took a fervent stand against idolatry. Luke,

the Gospel evangelist, was claimed by our tradition to have been hanged from an olive tree in the Boetia region of Greece. And, John, the beloved disciple of Christ and Gospel apostle of several epistles, who insisted on having been boiled in oil, was banished instead to the isle of Patmos, where he received the Revelation of Jesus Christ, the Apocalypse, so as to the fulfill what Jesus prophesied, 'Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me'. Moreover, the second primitive persecution, under Domitian, per the 'Book of Martyrs': Domitian came to be caesar in the year of Christ 81, having slain his brother Titus, the reigning caesar. In his temper he strongly resembled Nero. Likewise, he spared the Christians momentarily until the year 95, when he commenced a general persecution. His rage was such that he even put to death many Roman senators; some with malice, and others with greed, so as to confiscate their estates. Upon ordering all the lineage of David to be executed, two Christians was brought before him, accused of being of the tribe of Judah, and of the line of David. From their responses, he despised them as idiots, and dismissed them accordingly. He, however, was determined to be more secure upon other occasions. So, he seized property from numerous Christians, putting to death many, while banishing others.

Among the many martyrs that suffered during this persecution, was Simeon, bishop of Jerusalem, who was crucified; and John the apostle, who was to be boiled in oil, but having been preserved, was banished to the isle of Patmos. Flavia, the daughter of a Roman senator, was likewise, banished to Pontus. Then a law was enacted, stating, 'That no Christian, once brought before an appropriate tribunal, should be exempted from punishment, without renouncing his religion.' During this terror, there were a variety of tales, composed in order to injure the Christians. Among other falsehoods, they were accused of discrete nightly meetings, of a rebellious turbulent spirit; of being inimical to the Roman imperium; of murdering their children, and even of being cannibals. At this time, such was the infatuation of the pagans, that if famine, pestilence, or earthquakes, afflicted any of the Roman provinces, these calamities were said to be manifestations of the divine wrath, and occasioned by their impieties. These persecutions increased the number of informers. Many of them, for the sake of gain, swore away the lives of the innocent. When any Christians were brought before the magistrates, an oath was proposed. If they refuse so, death was pronounced against them; and if they confess themselves Christians, the sentence was the same. The various kinds of punishments and inflicted cruelties were imprisonment, racking, searing, broiling, burning, scourging, stoning, hanging, and torturing. Others were torn piecemeal with the red hot pincers, while others were thrown upon the horns of wild bulls.

After having suffered these cruelties, the friends of the martyred were refused the privilege of burning their remains. The following were the most remarkable of the numerous martyrs, who suffered during this persecution: Dionysius the Aeropagite was an Athenian by birth and educated in all the illustrious and ornamental literature of Greece. From Greece, he travelled to Egypt, where he devoted himself to the study of astronomy. While in Heliopolis, he observed a great and supernatural eclipse, which occurred at the time of the passion of Christ. Upon his return to Athens, he became a convert to Christianity under the preaching of Paul at Mars' hill, 'So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.' According to tradition, he was soon after appointed as the first bishop of the church in Athens. While in this office, he served as a credible pastor over the small congregation with great fidelity. Yet, he was then sent to Clemens, bishop of Rome, where he was ordained along with some other missionaries to preach the Gospel in the west of the imperium. Some of them went to Iberia, while others, including Dionysius to Gaul. While in the great city of Gaul, he and his company suffered martyrdom. Timothy was the renowned disciple of Paul and an addressee of two of Paul's epistles, 'Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.' 'To Timothy, my dearly beloved son: Grace, mercy, and

peace, from God the Father and Christ Jesus our Lord.' He was born to a Jewish mother, who converted to the Christian faith, and to a Greek father in Lystra of Anatolia. He would join Paul and Silas, as a missionary, in Derbe, 'Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.' He was later ordained the first bishop of Ephesus. While serving as bishop in that city, he was an elder of eighty years about the year of Christ 97. During the celebration of a pagan festival for Diana, this holy man confronted the procession, which was composed of an idolatrous horde. He strongly rebuked them, for their ridiculous and wicked speckle. Being incensed with indignation, they set upon him with clubs, beating him viciously that he died of bruises and contusions two days later. There were other such distinguished and pious men of God martyred under various tortures, during this persecution, and brought to the grave. However, brevity requires omission of mentioning them. 'And he said unto them, Verily I say

unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power'; 'But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.' Therein this may be fulfilled for some of us! Amen and amen!"

They again praise and worship the Lord! They also pray for their oppressors that the Lord forgive them, their trespasses. Once again, the examiner and his commandant watch from the alcove. They again are offended by the grace shown to them!

And so again in the middle of the night, the missionaries are roused from their sleep and taken by the guards down in to the dungeon chambers. There in the deep, they are beaten and slapped by the guards for another ten minute session. Later, they are returned to the courtyard, battered and bruised. They lay weak and exhausted in a scattered mess across a courtyard. It then rains and washes their blood and wounds clean!

In the morning, the rain lifts. So, the missionaries lift their hands and praise the Lord all the more for the rain and blood of the Savior that has cleanse them of their wounds and flesh. They sing with their voices and adoration of Christ. They lift praises unto Jesus, and pray prayers of forgiveness for their enemies, who are trying them harshly.

The judge and the commandant stand in the alcove to evaluate the missionaries. They find them in ethereal jubilation! They stand aghast! They resolve all the more to be even more determined. The judge has each of them brought before him to examine them even more firmly; and to give an answer for their rejoicing.

Each of the missionaries regales him with a part of the account of Paul and Silas and their ministry: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren"; ... "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God"; ... "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying"; ... "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers"; ... "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them"; ... "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas"; ... "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few"; ... "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the

synagogue of the Jews"; ... "And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still"; ... "And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed"; ... "And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ."

For each one, who gives their piece of the story, are then subjected to more *falanga* with thirty lashes across the soles of your feet! They are returned to the wet sandy ground of the courtyard, where they lay out sore with the heart-throbbing of their feet.

A little while later, a water station is set up for them to be refreshed. When they had their fill of water, they regather on their knees around Elias had taught them on the persecution under Trajan: "When the next caesar ascended to the throne, he was sought by a provincial prefect, via written correspondence, on how to handle our brethren in his jurisdiction. The caesar provided him with the framework on how to prosecute Christians that were brought before the prefect. Before his written consultation with the caesar, the prefect had our brethren martyred for the faith, but he wanted approval from his caesar, so as to be in good standing. So, he received it along with an outline of a prescription on how to try and

adjudicate believers. Not to seek out Christians for persecution: but if a one is accused of being a Christian, then he must be punished. If, however, the accused denies being a Christian and shows proof that he is worshipping the gods, then he must be pardoned. Anonymous accusations are not to be considered. These prescriptions made martyring believers for their faith acceptable in the imperial courts of Rome. So, our brethren, when brought before a magistrate, would then confess his faith before the court, and were then executed for his faith! We are reminded of this at this time and season, what our Lord said of confession and denial of Christ before man, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.' 'Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.' So, the prefect, in question, was exhausted by the number of Christians having to be martyred that he counseled with his friend and confidant, the caesar at the time, on what to do to limit the number to be dealt with for future reference. This is the reason the caesar suggested that Christians not be sought on the basis of their faith alone and not to take the word of anonymous sources. But, our faith was officially made illegal in the imperial courts, which became the precedent henceforth until at least the early

third century. And, as our Lord prophesied, enemies of believers would be of his own household, as those who informed were of his own father, son, daughter, a mother-in-law, 'Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.' Two of our faithful brothers were martyred under the caesar of this time: Simeon of Jerusalem and Ignatius of Antioch. Simeon was bishop of Jerusalem, having been ordained to such an honorable office upon the martyrdom of James the Just, the first bishop of Jerusalem. He was ordained with the laying on of hands by the founding apostles of Peter, John, and James the elder. Simeon heeded the word of the Lord, when He prophesied, 'Then let them which be in Judaea flee into the mountains'. And, he took with him a good many of the parish from Judea into the mountains, and up in the small town of Pella, north of Petra just before the onslaught of the Roman-Jew war, 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.' He lived to a full biblical age of 120 years, before he was subjected to persecution, tribulation, and

eventually martyrdom at such the age of a great elder. He resisted the Judaizer heretics of his day. So much so that the Herodians and Pharisees of the synagogue of Satan tried him, like they did to Christ our Saviour. They put him before the Roman legate, who had him beaten, scourged, and all manner of battery, only to be brought before the Roman with the boldness of that of Peter and John, when they likewise were tried of that synagogue, 'Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.' Simeon too was martyred with crucifixion, as was our Savior; and as Peter, the apostle of Christ! Then there was Ignatius, a man of God and of letters. He is said to have been a disciple along with Polycarp under the discipleship of John the apostle. Because of his faith, he was sent to Rome to be tried and martyred. While on the way, from Antioch, he was taken to Smyrna via Philadelphia, to Ephesus, then onto Troas, where he was taken by ship to Neapolis in Macedonia via Philippi, and on to Rome; he wrote seven letters: to Polycarp; to the Smyrneans; to the Philadelphians; to the Ephesians; to the Trallians; to the Magnesians; and to the Romans. In these letters, he expressed what it seem to be exhortations similar to Paul the apostle, and in other instances, he relays to his fellow elder, Polycarp, to request of him to ordain for him, his replacement, as he knows of his impending martyrdom in Rome. Assuming that Ignatius, our brother, is the author of the seven

letters attributed to him, they are not canonical or are they Scripture, because they contain leaven, having been corrupted by the universal church of Babylon. For instance, in the epistle to the Smyrneans, there is a Gospel expression of 'repentance towards God' to confess sins unto salvation, for they cannot be confessed in hell, and that salvation is a matter of work and not of grace by faith in Christ Jesus, the finished work of Christ on the cross, citing all matter of Old Testament passages that have nothing to do with the New Covenant, which is the better Testament, and that such repentance unto salvation in the Lord is of dead works, instead of faith toward God, 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God'. At best, these letters attributed to him are apocryphal and at worst spurious of leaven. This marks a period of transition from which the churches were pure and uncorrupted because of the original generation of apostles that had preserved the Gospel from the Savior, but they were all martyred. Then, there arose heresies and leaven from numerous false teachers and false prophets, which began to shape the churches, for which Jesus Himself issued seven letters to the churches in Revelation to warn and admonish the brethren. In the end, according to Tradition, Ignatius was condemned by caesar for his testimony of our Savior and Lord Jesus Christ. He was thus cast into the coliseum, along with other brethren, where wild beasts consumed him.

He was faithful unto death. Moreover, the third primitive persecution, under the caesars, per the 'Book of Martyrs': Between the second and third Roman persecutions was the space of a year. Upon Nerva having succeeded Domitian, he gave a respite to the Christians, reigning only thirteen months. His successor Trajan, in the tenth year of his reign, in the year of Christ 108, he began the third persecution against the Christians. At the height of the tribulations: Plinius Secundus, a heathen philosopher, wrote to the emperor in favor of Christians. He stated that he found nothing objectionable in their conduct; and that the whole sum of their error was that they at certain times appointed, met before day, and sang certain hymns to one Christ, their God. They also resolved to abstain from all theft, murder, and adultery; to keep their faith, and to defraud no man. When done, they then depart for a time. Afterwards, they resume to take meat in fellowship together, both men and women, one with another, and yet without any act of evil. To this letter, Trajan the caesar replied rather incredulously: 'That Christians ought not to be sought after, but when brought before the magistracy they should be punished.' This reply of caesar, vague as it was, occasioned the persecution in some measure to abate, as his officers were uncertain, if they carried it out with severity, how he might choose to interpret his letter. Trajan, however, soon after wrote to Jerusalem, and gave orders to exterminate the lineage of David. Consequently all that could be found of that line were put to death. Phocas, bishop of Pontus, refused to

sacrifice to Neptune, was, by the immediate order of Trajan, cast first into a hot lime-kiln. Then being drawn from thence, he was thrown into a scalding bath till he died. Trajan likewise ordered the martyrdom of Ignatius, bishop of Antioch. This holy man is said to have been taken in Christ's arms, as a baby, and shown to His disciples, as one that would be a pattern of humility and innocence. Later in life, he received the Gospel from John the apostle. Being born again, he was exceedingly zealous in his mission. He boldly defended the doctrine of Christ before the caesar, for which he was cast into prison, and was tormented in a cruel manner. Soon thereafter, he was viciously scourged. Then he was compelled to hold fire in his hands, while at the same time, wrappers dipped in oil were put to his sides and set alight. His flesh was then torn with red-hot pincers. He was finally dispatched by being torn to pieces by wild beasts. Symphorosa, a widow, along with her seven sons, were ordered by Trajan to sacrifice to the pagan gods. Refusing to comply with the impious request, the caesar, greatly incensed, ordered her to be taken to the temple of Hercules, where she was scourged and hung up for some time by the hair of the head. Then a large stone was fastened to her neck, by which she was thrown into the river. Her sons were fastened to seven posts. Being drawn up by the pulleys, their limbs were dislocated. These tortures, however, did not affect their resolve. For thus they were martyred: Crescentius, the eldest, was stabbed in the throat; Julian, the second, in the chest; Nemesius, the third, in the

heart; Primitius, the fourth, in the navel; Justice, the fifth, in the back; Stacteus, the sixth, in the side; and Eugenius, the youngest, was sawed asunder. Trajan died in the year 117 and was succeeded by Adrian. During his reign of 21 years, the condition of the church was, upon the whole, lest distressing than during the reign of his predecessor. Yet, in the first years of Adrian, the persecution continued among many illustrious men of God, and even among more humble disciples of Christ. They all became martyrs under these cruel laws, which had been passed by Trajan, and had continued for several more years. At length Quadratus, bishop of Athens, made a learned apology in favor of Christians before the Adrian, who happened to be there. Aristides, a philosopher of the same city, also wrote an eloquent letter, which persuaded Adrian to assuage the severities of said laws and thus relented in their favor. He indeed went so far as to command: no Christian should be punished on the basis of their religion or of opinion only; however, this gave other pretexts to the Jews and pagans: to persecute them. So, they then began to employ and suborn false witnesses: to accuse them of crimes against the state or civil authority. Adrian died in the year 138, and was succeeded by Antoninus Pius, so amiable a caesar, that his order gave him the title of 'The Father of Virtues.' Immediately upon his accession to the throne, he published an edict, concluding with these words: 'If any hereafter shall vex or trouble the Christians, having no other cause but that they are such, let the accused be released and the accusers be

punished.' This stopped the persecution, for which the Christians enjoyed a respite from their sufferings during the reign of this caesar, though their enemies took every occasion to do them harm. So great was the piety and goodness of Antoninus that he said, he had rather save one citizen, than destroy a thousand of his adversaries. Amen and amen!"

The missionaries again give thanks to the Lord and rejoice in Him. They also pray for their enemies, as did Jesus, while on the cross, 'Father, forgive them; for they know not what they do.' This shames the judge, as if burning hot coals were dumped on his head! So once again, each of the missionaries was taken in the night in to the chambers of the dungeon, where they were beaten for a ten-minute session with fists: punched, kicked, slapped, and mocked for their faith.

They are returned to the courtyard, battered and bruised, with contusions on their faces and all over their bodies. They fell limp on the sandy dirt of the courtyard. But, they arose and stirred in the morning! Struggling to their knees, they raise their hands and give honor and glory all the more to the Lord. They also sing hymns and some psalms, as the sun shines in the midst of them.

Once again, the judge and the commandant stand in the alcove and observe the joy and love coming from the hearts of the afflicted missionaries. The commandant asks, "When do we change our methods?" The judge looks

ahead unfazed but incensed, and says determined,
"Soon!"

So, he adjourns to his court and has each of the missionaries brought before him again, so as to examine their resolve. He demands of each of them, "How do you withstand this hour of temptation?!" And each of them reply, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Even more determined, the judge has each of them subjected to flogging with 40 lashes across the soles of your feet! Each of them is drag down out in to the courtyard and dumped on the sandy floor of the ground. There, they lay in the warm sun, where again a water station is set up for them to refresh themselves.

Once they are refreshed, Micah then gathers them around him to listen to him teach a word on the fourth epoch of persecutions, during the reign of Hadrian: "During this

time of tribulation on our brethren, there was a contrast between the caesar and the rebel leader of his day, in their approach to how they handled our brethren. Like his predecessor, the caesar was sought by a proconsul as how to slow the wanton persecution of Christians through the imperial courts. This caesar went so far as to stay rampant persecutions against Christians by making accusers bring actual criminal complaints on Christians, or face the very consequences of having brought their charges, if they are proven to be false. Our faith was not criminalized during this caesar. Undoubtedly, this caesar was influenced by Christian apologists early on in his reign, who listen to their apologies, defenses of our faith, such as Paul on Mars Hill, 'And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)' So, we may wonder how a secular caesar, a man of worldly culture, was able to have an ear to listen to our faith and the Gospel of our Savior and Lord Jesus Christ, so as to actually take this to heart. Until these two caesars, there was rampant persecution and martyrdom of our brethren and for our faith at the hands of local legates in their provincial courts, as well as sporadic ones in the cities of Rome, Jerusalem, and Alexandria. But, the Lord in His grace and mercy stirred the hearts of these caesars to

mitigate and limit the persecution, trouble, tribulation, and martyrdom of our brethren, so as to give a lull in this time and season of holy fire baptism. Then there arose this rebel leader in the great city, who claimed to be the Messiah, and was approved by the chief priests, so as to throw off the Roman yoke and free their people. This mirrors the first Roman-Jew war, in which the Roman legions under Titus ransacked the city and destroyed the temple to the ground. This rebel, this 'star of a lie', was a false Christ, who stirred up the great city with the enthusiastic approval of the great council. They, especially, targeted our brethren, who refused to join in their rebellion. And so, our brethren were beaten and humiliated publicly, because they refused to renounce our Savior and Lord Jesus Christ! 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' 'Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God'. Then the caesar dispatched his famed general with an overwhelming force of legions to crush and route the rebel leader and his minions, who had gone into a redoubt, just as Masada, but a fortress in Bethar. Unlike a Masada mass suicide due to the siege, the rebels were exhausted out of their redoubt, where this false Christ was put to death and his rebellion was completely quashed. The fallout from this rebellion resulted in the caesar having all Jews removed from the great city and disbursed to the far-flung provinces of the imperium. In

place, the city and the nation were Romanized and filled with Gentiles, completely devoid of Judaism, in which the city was renamed Caesar and the nation named Palestine. And from this Jewish diaspora throughout the imperium came a rise in heresies and Jewish fables from Judaizer subverts, who spread their gnosis falsely so-called, 'avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith'; 'Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do'; 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ'; 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables'; 'For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake'; and 'Not giving heed to Jewish fables, and commandments of men, that turn from the truth.'

Moreover, the fourth primitive persecution, under the caesars, which commenced in the year of Christ 162, per the 'Book of Martyrs': Antoninus Pius was succeeded by Marcus Aurelius Antoninus Verus, who began the fourth persecution, in which many Christians were martyred,

particularly in Anatolia and Gaul. Such were the cruelties used in this persecution that many of the spectators shuddered with horror at the sight and were astonished at the intrepidity of the sufferers. Most of the martyrs died horribly with their feet wounded over thorns, pails, and sharp shells, as with others being scourged till their sinews and veins lay bare. Then after suffering the most excruciating tortures, they were put to the most horrible of deaths. Germanicus, a young and true Christian, being delivered to the wild beasts on account of his faith, behaved with such astonishing courage, that several pagans became converts to a faith which inspired such fortitude. Others were enraged so much so that they cried for him to be put to death. Many of the spectators wondered at this beloved martyr for his constancy and virtue, they began suddenly to cry with a loud voice, saying, 'Destroy the wicked man, let Polycarpus besought for.' While this great uproar and tumult began to be overheard upon those cries, a certain Phrygian, named Quintus, newly arrived from his country, was so afflicted at the sight of the wild beasts, that he rushed to the judgment-seat, and upbraided the judges, for which he was put to death. Polycarpus, bishop of Smyrna was a disciple and student of John the apostle. In his eighty-seventh year of his age, and twenty-seventh year of ministry, he heard that he was sought after, so he escaped but was called out by a child. From this circumstance, and having dreamed that his bed suddenly became on fire, and was consumed in a moment, he concluded that it was

God's will that he should suffer martyrdom. He therefore did not attempt to make a second escape when he had an opportunity of so doing. Those that came to apprehend him were amazed at his serene countenance and gravity. After having a supper for them, he desired an hour for prayer, to which he was permitted. So, he prayed with such fervency, that his guards repented they were instrumental in taking him. He was, however, brought before the proconsul, where he was condemned, and brought out in to the marketplace. Wood having been provided for a pyre and after being bound to the stake, the holy man earnestly prayed to heaven. The pyre being set alight, the flames grew furiously, so much so that the executioners gave way on both sides with the heat becoming intolerable. In the meantime, the bishop sung praises to God in the midst of the flames, yet remained unconsumed therein, and the burning of the wood spread a fragrance that very much surprised the guards. Determined, however, to put an end to his life, they stuck spears into his body, from which a great quantity of blood sprang from the wounds that extinguished the flames. After considerable attempts, however, they finally put him to death, and burnt his body when dead, having not been able to consume him, while alive. This extraordinary miracle had such a profound impact on the spectators that they began to adore the martyr. The proconsul was so astonished that he did not deliver the body, lest they should forsake Christ and begin to worship Polycarpus. Twelve other Christians, who had followed

Polycarpus, were also soon after martyred. Felicitates, an illustrious Roman lady, of a considerable family, and great virtues, was a devout Christian. She had seven sons, whom she had educated with the most exemplary piety. The imperium was about this time grievously afflicted with earthquakes, famine, and inundations. The Christians were accused as being the cause, so Felicitates was included in this accusation. She and her family were thus seized; the caesar then ordered Publius, the Roman prefect, to proceed against her. So, he began with the mother, thinking that if he could prevail over her to change her religion, such an example would persuade her sons to apostate. Finding her inflexible, he turned his entreaties to menaces, he then threatened her with martyrdom for herself and her family. She despised his threats, as she had done his promises. He then had her sons brought before him, whom he examined separately. They all, however, remained steadfast in their faith, and unanimous in their opinions, on which the whole family were ordered for execution. Januarius, the eldest, was scourged and pressed to death with weights; Felix and Philip, the next two, had their brains dashed out with clubs; Sylvanus, the fourth, was murdered by being thrown from a precipice; and the three younger sons: Alexander, Vitalis, and Martialis, were all beheaded. The mother was also beheaded with the same sword as the three latter. Justin, the celebrated philosopher, also became a martyr in this persecution. He was a native of Neapolis in Samaria, and born in the year of Christ 103.

He was given the best education those times could afford. Having travelled to Egypt, he sojourned for a sabbatical of higher education. At Alexandria, he was educated in the oracles of the seventy interpreters of the sacred writings, and shown the rooms, or rather cells, in which their work was done. Justin was a great lover of truth and an universal scholar. So he thus researched on the Stoic and Peripatetic philosophies, and attempted to ascertain the Pythagorean system. However, the behavior of one of its professors disgusted him, so he applied himself to the Platonic system, in which he took great delight. About the year 133, when he was thirty years of age, he became converted to Christianity. Justin wrote an elegant letter to the Gentiles, to convert them to the faith he had newly believed. He then lived such a pure and innocent testimony that he well-deserved the title of a Christian philosopher. Likewise, he employed his talents in convincing the Jews of the truth of the Christian rites. He also spent more time travelling, till he took up his abode in Rome, and situated his abode on the Viminal mount. He began a public school, and taught many disciples who afterwards became great men of God. He then wrote a treatise to confute heresies of all sorts. As the pagans began to treat the Christians with great severity, Justin wrote his first apology in favor of the Christian faith, and addressed it to Antoninus the caesar, to two princes whom he had adopted as his sons and to the senate and people of Rome in general. Such was the genius and greatness of this apology, it persuaded the caesar to issue

an edict in favor of the Christians. A short time later, he held debates with Crescens, a debased man who was a celebrated cynic philosopher. Justin's arguments were so powerful, but yet disgusted this cynic, that Justin resolved to refute him personally. For which in his second apology, he was occasioned by the following circumstances: a man and his wife, who were both also debased, resided in Rome. The woman, however, becoming a convert to Christianity, attempted to convert her husband. She was not successful, so she sued for divorce. This so infuriated him that he accused her of being a Christian. When she petitioned, he dropped the prosecution. He then levelled his malice at Ptolemeus, who had converted her. Ptolemeus was then condemned to die, along with Lucius, who protested too freely upon the occasion. Crescens was then able to use Justin's apology to prejudice the caesar against the author. So, Justin, along with six of his disciples, were apprehended. Being commanded to deny their faith, and sacrifice to the pagan idols, they refused to do either, so they were condemned, being first scourged and then beheaded. When some northern provinces raised a rebellion against Rome, the caesar marched to encounter them. He was, however, drawn into an ambush, and suffered the loss of his whole army. While entrapped in the mountains, surrounded by enemies, and perishing with thirst, the pagan deities were invoked in vain. But then the men, belonging to the militine, or thundering legion, who were all Christians, were commanded to call upon their God for succour. And then a miraculous

deliverance immediately ensued, in which a great quantity of rain fell, which, being caught by the men, and filling the dykes, afforded a sudden and astonishing relief. This great storm also miraculously flashed in the faces of the enemy, and so intimidated them, that they deserted to the Roman army, while the rest were defeated. As a result the rebellious provinces were recovered. This favor saw the persecution subside for some time, at least in those places of the imperium that the caesar personally oversaw. Yet, persecution soon raged in Gaul, particularly in Lyons, to which the Christians were put to tortures unfathomable. Several of the saints were taken into custody by the military commander, while the proconsul was away. When he returned, they were brought before him at his judgment seat. Several pagan false witnesses came forward and brought disingenuous accusations against them. So many of these believers came from two church bodies in Lyons and Vienne, and both brethren and heathen alike were caught up in this dragnet from both communities were put on trial publically. Several of these martyrs were notable as outstanding in their faith and resolve in their testimony as faithful followers of Christ. Instead of following the State prescription of beating to death non-Roman citizens, which was reserved for slaves, the worst of tortures were inflicted on these martyrs in the arena. Among these martyrs were Vetius Agathus, a young man; Blandina, a petite Christian lady; Sanctus, a deacon of Vienne, to which red-hot plates of brass were seared to the discreet

parts of his body; Biblius, a weak woman, who had committed apostasy; Attalus, of Pergamos; and Pothinus, the venerable bishop of Lyons, who was ninety years of age. Sanctus of Vienne was put through the gauntlet in the amphitheater because he refused to answer his name or place of birth. He simply said, 'I am a Christian.' So to get a confession out of him, his tormentors struck his body with hot-brands and to the most sensitive parts of his body to get him to confess. But, he remained firm in his resolve. Then Pothinus, the elder man of God, of Lyons, was coy when brought before the judgment seat. When asked by the proconsul to answer, 'Who was the God of the Christians?' He answered, 'If thou art worthy, thou shalt know.' Gasping for breath, he was taken deep in the dungeon and put in stocks, where he died of suffocation after two days. Then Blandina, a young devout lady and slave of the State, was tied to a stake to be exposed to wild beasts. Yet, the beasts would not touch her. She prayed earnestly upon the stake and appeared as if being crucified, as was Jesus, and so inspired those saints in the arena, facing the torments of the iron pan. Seeing this to be the case, she was remained to dungeon. Then Attalus, of Pergamos was brought forth and presented with the plaque, 'This is Attalus the Christian' to which he was placed in the iron pan and scorched with fire. Then on the final day, both Blandina and Ponticus, the youthful bondservants of Christ, were made to go through the guantlet. While Ponticus succumb under the gauntlet, Blandina was put to the post and scourged, in the manner

of our Lord. She was even exposed to the iron pan and scorched with fire. She was finally cast into a net and exposed to a raging bull. The bull finally goured her to death, and she went onto glory in Christ! When these Christians, having been martyred were ornamented with garland crowns of flowers (for which in heaven, they received eternal crowns of glory). The torments were vicious and various among the martyrs of Lyons, being compelled to sit in red-hot iron chairs till their flesh broiled. This was afflicted with peculiar severity on Sanctus, who was already mentioned, as well as with some others. Some were sewn up in nets, and thrown on the horns of wild bulls. The bodies of those who died in prison, prior to the appointed time of execution, were thrown to dogs. Indeed, so malicious was the malice of the pagans that they set guards over the bodies while the beasts were devouring them, so that friends of the deceased would not be able to give proper burial; and the offals left by the dogs were ordered to be burnt. The bodies of those that underwent this tribulation were exposed to mockery and ridiculed by the pagan mobs. After six days, they were heaped to a bonfire and burnt on a huge pyre. Their ashes were then discarded in the nearby river. According to tradition, the martyrs of Lyons, who suffered for the Gospel, were forty-eight in number, and their martyrdom occurred in the year of Christ 177. Moreover, Epipodius was compelled by the proconsul of Lyons to join in their festive pagan worship, he replied, 'Your pretended tenderness is actually cruelty;

and the agreeable life you describe is replete with everlasting death. Christ suffered for us that our pleasures should be immortal, and hath prepared for his followers and eternity of bliss. The frame of man being composed of two parts, body and soul, the first, as mean and perishable, should be rendered subservient to the interests of the last. Your idolatrous feasts may gratify the mortal, but they injure the immortal part; that cannot therefore be enjoying life which destroys the most valuable moiety of your frame. Your pleasures lead to eternal death, and our pains to perpetual happiness.' He was severely scourged and then put to the rack. Upon being stretched, his flesh was torn with iron hooks. Having borne his torments with incredible patience and unshaken fortitude, he was taken from the rack, and beheaded. Valerian and Marcellus, who were closely related, were imprisoned at Lyons, in the year 177, for being Christians. Marcellus was fixed up to the waist in the ground. In which position, he was remanded three days; he then died in the year of Christ 179. Soon thereafter, Valerian was beheaded. Apollonius was a Roman senator and an accomplished gentleman. He being a sincere Christian suffered under Commodus the caesar, because he would not worship him as Hercules. Eusebius, Vincentius, Potentianus, Peregrinus, and Julius, a Roman senator, were also martyred on the same account. Recall when the caesar, which stayed the wanton provincial persecution and martyrdom of our brethren, when a proconsul had sent a letter to the caesar, indicating that

numerous Christians were, convicted for their faith by the false testimonies of bad faith actors. So, the caesar in response sent a rescript to the proconsul of Asia, proscribing: That no one is to be convicted without a formal indictment and a genuine trial. And so effectively, he put a stop to Christians being widely persecuted and martyred by false witnesses and pagan mob vigilantism, because so many among our brethren had been put to death for their faith throughout the imperium. So to put a hold of on these mass executions, the caesar essentially put a stay on this and relieved his proconsuls and prefects from allowing mob rule to thrive and continue. And as such, those witnesses falsely so-called, if they bring accusations that were revealed to be salacious, then they face the consequences that would have been inflicted on the accused. So again, this effectively put this day on this move from pagans to maliciously persecute Christians. Hosanna! Praise the Lord for His grace! Amen and amen!"

The missionaries again rejoice and praise the Lord in songs of hallelujah and hosanna for the encouraging Word! Again they were taken in the night and beaten again with fist and pummeling only to be returned even more emboldened in resolute and their faith in testimony.

The judge again examines them to renounce their faith but they give testimony of: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly

sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

"You evangelists are delusional," the judge exclaims. He is frustrated and flummoxed in his bowels. Not having any other punishment in mind, he had each of them again undergoes falanga, with forty lashes across the soles of their feet.

They again are returned to the yard, where the judge stands long in the alcove. His commandant comes to him and says, "We need to change tactics on these fanatics."

To which the judge retorts, "We'll stay the course, and this time with greater intensity. If that doesn't break them, then I have other measures in mind."

That night, the guards, frustrated and under pressure, pummel heavy-handed down on the missionaries, so that bones are broken and their faces fractured, to a bloody pulp. They are dragged stumbling and crying out in pain, with tears streaming down their faces, and bleeding out on the ground.

They lay there, suffering from internal bleeding, and dying! They cry out, saying as the Lord did on the cross, "Father, into thy hands I commend my spirit".

Suddenly though the Spirit of God comes mightily upon them and instantly makes them whole. He then stands them to their feet!

In the very early morning hours, they praise heartily unto the Lord with raised hands, and singing mightily that rocks and reverberates throughout the courtyard. This awakens the judge and commandant from their sleep. They come running to the alcove. In the light of the dawn, they watch intently, as the missionaries are emboldened in their worship, and without a mark on them! Feeling deflated, they retire to their quarters for the night.

In the ninth hour of the morning, the judgment seat is brought out in the courtyard along with a birching donkey. They are situated at each ends of the courtyard. The missionaries stand in the midst between the two extremes.

Each missionary is brought before the judge to recant their faith and submit to the sublime order of Mohammedanism. Each missionary though affirms their faith in Christ and confesses to the judge and his court the Gospel of grace by faith in JESUS and His finished work on the cross for the redemption of our souls!

The judge is incensed! So, he has Tim stand in front of his brethren, where he is stripped of his clothes and made bare. The guards then strap him across the birching

donkey, where he faces his brethren. Then the judge proceeds to have his bare buttocks beaten with a long slender birching rod. Two guards a man inflect stinging blows of ten strikes. Each missionary is then subjected to this same humiliation. After this, each missionary is given new prison issue in an off-color and a ladle of water.

The missionaries lay on their sides, sore and in agony. After some time, they gather with Tim, who teaches them on the next season of persecution in the imperium: "The next three seasons of persecution of our brethren came from the pagan populace. They bore false witness against our brethren and had them put to death throughout the provinces of the imperium. The caesars had little to do with deciding the course of sporadic yet systematic persecutions at the provincial-level against Christians. In these seasons, the provincial proconsuls held sway over entertaining false accusations of vice against Christians from pagans. The heathen, who bemoan any sleights against their idols and customs, as our brethren refused to give themselves over to those affronts to our Lord or deny their faith in Christ! Among those notable from our brethren, who were martyred for the faith, were Polycarp of Smyrna, Justin Martyr, and the Martyrs of Tunis. Polycarp was a disciple of John the apostle. He was ordained bishop of the church in Smyrna, which was one of the seven churches in Revelation. When time came for him to stand firm in his faith, the Roman pagan world had become openly hostile towards

believers, as well as with the holy catholic orthodox body of Christ! The martyrs of Polycarp's days were Germanicus and his disciples, who were scourged in the manner of our Lord, as our bodies too will be broken open, because we are resisting unto the shedding of blood against sin. The pagans sought Polycarp, who was ministering in the city at the time, when he was brought into the arena and made to recant his faith before a host of hostile enemies. He was indeed arrested in the manner of our Lord, where he prayed beforehand for his resolve to stand firm in the gap for the glory and praise of our Lord. Before all the pagans in the arena, he was compelled by the proconsul to renounce his faith and take the oath of caesar. But, Polycarp confessed Christ and declared that he is a Christian! And when he was threatened to be set alight, he rebuked them that if they do not repent, their punishments will await them in hell fire. He then removed his clothes and took his place on the pyre, where standing against the stake, he was set on fire. But, the fire did not consume him; instead the flames surrounded him and did not touch him. He praises the LORD, Father God and Son for the honor of being martyred and counted among the other witnesses, who have given their very lives for the glory and praise of God Almighty. He prays that his martyrdom is acceptable to the Lord; and he gives all praise to the Father, the Son, and the Holy Ghost! Seeing that the fire has not consumed Polycarp, a zealous executioner, egged on by the mob of pagans, lunges forward and stabs the martyr numerous times with the

sword, so much so that his blood bleeds out and extinguishes the flames. The date of his martyrdom is observed in the churches, throughout Christendom, even unto this day! Then we turn to Justin the philosopher, who would become the Martyr of the faith. Before being saved and born again, he was a Stoic. In his debating, he was persuaded by a Christian elder to adhere to the faith, in which he came to the truth in Christ. He then became an apologist for the Lord, and gathered together a fellowship of disciples. While in Rome, Justin was preaching his Apology to the Cynics, for which his evangelizing angered and frustrated them. So, he and his disciples were taken into custody and brought before the prefect, who examined them succinctly. Finding them obstinate, he had them scourged. But, they remained firm in the faith. So without the delay, the prefect had them beheaded! 'And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.' We then have the martyrs of Tunis. The six of them: three men of God, and three women of God. They were examined by the proconsul of the North African province. They confessed Christ before man and were martyred for their faith! 'And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' Moreover, the fifth general persecution under the caesars, per the 'Book of Martyrs': Commodus the

caesar, who succeeded his father Antoninus in 180, died in the year 191, and was succeeded by Pertinax, in which he and Julianus, both reigned for but a short space of time. Upon the death of the latter, Severus Septimius became caesar in the year 192. When he was recovered from being afflicted by a severe illness by a Christian, he showed great favor to Christians in general; and even had his son Caracalla nursed by a Christian lady. So, during the reigns of these aforementioned caesars, Christians were given a respite from persecution. However, the pagans regained their hatred of Christians and pursued the former laws against Christians. The heathen were alarmed by the progress of Christianity, and so revived the calumny of placing accidental misfortunes to the account of its professors. So, they resorted to fire, sword, wild beasts, and imprisonments against Christians. They even removed the dead bodies of Christians from their graves. They also subjected Christians to every insult. But, the Gospel withstood and prevailed over the boisterous enemies of the cross. Tertullian, a church elder, who lived during this time, professed that if Christians had collectively withdrawn themselves from the Roman provinces, the imperium would have been greatly depopulated. Victor, a bishop of Rome, was martyred in the first year of the third century, in the year of Christ 201. Leonides, the father of the celebrated Origen, was beheaded for being a Christian. Prior to his martyrdom, his son, so as to encourage him, wrote to him with these remarkable words, 'Beware, Sir, that your care for us

does not make you change your resolution.' Many of Origen's disciples likewise suffered martyrdom. Among those who suffered during this persecution was also the venerable Irenaeus, bishop of Lyons, who was born in Greece, and received a Christian education. It is generally supposed that the account of the persecutions at Lyons was written by himself. He succeeded the martyr Pothynus as bishop of Lyons, and ruled his diocese with great propriety. He was a zealous apologist against heresies in general, and wrote a celebrated tract against heresy about the year 187. Victor, a bishop of Rome, wanting to institute a particular mode of keeping Easter, was opposed by some of the Christians there. Particularly, Irenaeus wrote him a synodical epistle in the name of the Gallic churches. This seal in favor of Christianity, pointed him out as an object of resentment to the caesar; and he was accordingly beheaded in the year of Christ 202. Persecutions in Africa: The persecutions about this time extended to Africa, in which many Christians were martyred in that part of the Roman world. Perpetua was one of them. She was a married lady of about twenty-six years of age, with a young child at her breast. She was soon seized for being a Christian. Her father, who tenderly loved her, went to console her during her confinement. He attempted to persuade her to renounce Christianity. Perpetua, however, resisted every entreaty. Her resolution so incensed her father that he severely beat her, and he refused to visit her for some days thereafter. In the meantime, she, and some others,

who were confined, was baptized (as they were before only catechumens). Upon being brought before the proconsul Minutius, she was ordered to sacrifice to the idols. She refused and was ordered confined in a dark dungeon, and was deprived of her child. Two deacons, Tertius and Pomponious, who had the care of persecuted Christians, allowed her some hours daily to inhale the fresh air, during which time she had the satisfaction of being allowed to nurse her child. Knowing that she will not be permitted to take care of her child for long, she brought her child to the attention of her mother. Her father then visited her again, and again he entreated her to announce Christianity. This time he was tender and humble, but she remained steadfast in her faith. She knew she must leave everything behind for the sake of Christ. So, she said to him, 'God's will must be done.' He then, with an almost bursting heart, left her. Perpetua manifested the mind of Christ during her trial. The judge entreated her to consider her father's tears, her infant's helplessness, and her own life. But, she refused the softer sentiments of nature and resisted the temptations of regaining her life, so as to obtain eternal life offered by Christ. They tried to persuade her in vain to renounce her faith but she remained resolute. Being aware that she will be martyred, her father's parental tenderness was roused, and in his zeal attempted to carry her off, to which he received a severe blow from one of the officers. Angered by this, Perpetua rebuffed that she felt that blow more severely than if she had received it herself. Being

remanded again to prison, she awaited her execution with several other believers, who were to be executed at the same time. One of them was Felicitas, a married Christian lady, who was big with child at the time of her trial. The procurator, when he examined her, entreated her to have pity upon herself in her condition. She rebuffed him though that his compassion was disingenuous, for she was willing to give her life for her faith than to submit to any idolatrous proposition. While remanded in prison, she delivered a girl, which was soon after adopted by a Christian woman as her own. Among the other prisoners was Revocatus, a catechumen of Catherage and a slave, as well as Satur, Saturninus, and Secundulus. When the day of execution came they were marched in to the amphitheater, where they were fastened to a line of pillars and scourged, as in the manner of our Lord. After which, Satur, Saturninus, and Revocatus were made to run the gauntlelope between the hunters (or such as had the care of the wild beasts). The hunters being drawn up into two ranks, they ran between them, and as they passed were severely lashed. Felicitas and Perpetua were stripped, in order to be thrown a mad bull. Some of the spectators though protested the indecency, and the ladies were permitted to put on their clothes. The bull made his first attack upon Perpetua, and stunned her, and then attacked Felicitas, and wounded her much. However, they were not killed by the attacks, instead these two sisters in Christ huddled together in a hug and gave each other a holy kiss upon their cheeks.

Gladiators then came forth and slew them with their swords. Moreover, Revocatus and Satur were gorged to death by wild beasts; Saturnius was beheaded; and Secundulus died in prison. These executions took place on the 8th of March, in the year of Christ 205. Amen and amen!"

After the message has been given, the missionaries refresh themselves with the water they have been given. Having been completely healed by the Lord of their wounds, they all rejoice in the Lord. So once again, the judge and his commandant stand in the alcove, observing the missionaries on their knees with hands lifted, giving praises and jubilations unto Christ Jesus!

The judge informs his commandant, "Today, we changed tact; and we increase the pangs!" The commandant suggests though, "Why not just executed them already?" To which the judge retorts, "No! We're here to try them to see if we let them in or turn them away."

So later on that afternoon, the judgment seat is once again set up on the upper side of courtyard. On the other side of the courtyard, a birching pony is set up, while a heavy wooden frame is constructed, with a suspended set of chains and bracelets attached to the top beam, and dangling.

Each of the missionaries is brought in front of the judge, to which he demands they submit to Allah and his prophet

Mohammed. They refuse; and again affirm their faith in Christ! The judge has Micah brought out in front of them. He is stripped of his prison issue, for which he is strapped across the birching pony. Twenty strokes are beaten across his bare buttocks in front of his brothers and sisters. They then have him suspended upside down from the frame, where he is left dangling naked. They alternate between a sister and a brother, between the birching pony and suspending each of them, upside down from the frame, until all of them are left dangling naked from the frame. Then electric batons are brought out and their tormentors strike them with the batons multiple times.

After such tortures, the missionaries are brought down from the frame. Their prison issue is left for them. A water station is also left for them. After a long while, they stir and gradually dress themselves. They then refresh themselves with water. When they have finally regained their composure, Elias is stirred in his spirit to teach them on the sixth epoch of Roman persecution upon the Christians: "Those aforementioned persecutions of the faithful martyrs in both Lyons and Tunis under the various caesars of the time exemplify the contrast between them and the Phrygian heretics and their heretical prophetesses. As was Paul a faithful martyr, so there were certain women from his preaching that were faithful witnesses of Christ, Lydia and Dorcas. But then there were heretics that came, a particular one named Montanus and his certain women, Priscilla and Maximilia, who were so-

called prophetesses. This charlatan was as Balaam and his prophetesses were as Jezebel, who taught their followers to delve in dead works and to appear alive but were inwardly dead. Not so with faithful martyr Antipas and his spiritual women, Felicity, Perpetua, and Blandina, who went in faith and were more alive in their martyrdoms than they were when they lived. Even with Jesus, there were certain women, who followed Him in faith, Mary Magdalene, Joanna, and Susanna, and were under sound doctrine. Upon sound doctrine are churches established, while sects and cults are founded on certain personalities, heresies, Jewish fables, and spurious works. Moreover, the sixth general persecution under the caesars, per the 'Book of Martyrs': The sixth general persecution occurred under Maximinus, the son of a herdsman of Thrace, who by means of the legions was made emperor in the year of Christ 235. Here is the roll of martyrs for this epoch: In Cappadocia, Semiramus the proconsul made great efforts to exterminate the Christians from that province. A Roman soldier, who refused to wear a laurel crown bestowed on him by the caesar, he confessed himself a Christian. So, he was scourged, imprisoned, and put to death. Pontianus, a bishop of Rome, for preaching against idolatry, was banished to Sardina, and there martyred. Anteros, a Grecian, who succeeded this bishop in the see of Rome, gave so much offence to the state by collecting the acts of the martyrs. After having held his dignity only forty days, he suffered martyrdom himself. Pammachius, a Roman senator, along with his family, and other

Christians that number forty-two, were, on account of their faith beheaded in one day, and their heads set upon the city gates. Simplicius, another senator, suffered martyrdom in a similar way. Calepodius, a Christian minister, after being inhumanly treated, and barbarously dragged about the streets, was thrown into the river Tiber with a millstone fastened about his neck. Quiritus, a Roman nobleman, along with his family and domestics, were, on account of their Christian faith, put to the most excruciating tortures, and painful deaths. Martina, a noble and beautiful virgin, suffered martyrdom, being viciously tortured, and afterwards beheaded. Hippolitus, a Christian prelate of Rome, was exiled to Sardinia, where he was tied to a wild horse, and dragged through fields, stony places, bushes, till he died. While this persecution continued, numerous Christians were slain without trial, and buried in mass graves with fifty or sixty being cast into a pit together. Maximinus died in 238, and was succeeded by Gordian, during whose reign, and that of his successor Phillip, the church was free from persecution for a space of more than ten years. Amen and amen!"

The judgment seat is left standing, as well as the frame, with the missionaries left in the midst of the courtyard for the night. While out under the night sky, there was a great light that shown on them, healed their wounds and clothed them in holiness.

Again each of the missionaries is brought in front of the judge, to which he demands they listen to Isa and worship his god, the Assyrian. They refuse; and again affirm their faith in Christ! The judge then has Jose brought out in front of them. He is stripped of his prison issue, for which he is strapped across the birching pony. Thirty strokes are beaten across his bare buttocks in front of his brothers and sisters. He then has him suspended upside down from the frame, where he is left dangling naked. They again alternate among the missionaries, between the birching pony and suspending each of them, upside down from the frame, until all are upon the frame. The electric batons are brought out and their tormentors strike them all over again with the batons multiple times.

They are again left in a sort of suffering and pain, but again regain themselves. Jose is stirred in his spirit to encourage them further by relaying to them, the seventh epoch of Roman persecution on our brethren: "The seventh general persecution under the caesars, per the 'Book of Martyrs': In the year 249, Decius, having become caesar of Rome, a dreadful persecution had begun against Christians. This was occasioned partly by his hatred for his predecessor Philip, who was deemed a Christian and partly for his jealousy for the immense growth of Christianity. Consequently, the pagan temples were somewhat forsaken, while the Christian churches became crowded with proselytes. Provoked by this, the caesar had attempted to profane the name of Christian.

Unfortunately for the cause of the Gospel, numerous heresies had crept into the churches, and so many believers were at variance with each other. A variety of contentions ensued among them. The heathens were generally ambitious to enforce the imperial decrees during this time and considered the murder of Christians as a merit to themselves. So, the martyrs became innumerable. Likewise in the year 249, a violent persecution also broke out in Alexandria. This was instigated by a pagan priest and without the privity of the caesar. At this time, the fury of the heathen being great among the Christians, the pagan mobs broke open their homes, carried away the best of their property, destroyed the rest, and murdered the owners. Their universal cry was, 'Burn them, burn them! kill them, kill them!' Most of the names of the martyrs in Alexandria were not recorded, with the exception of three particularly: Metrus, an aged and venerable Christian, who refused to blaspheme the Saviour, was beaten with clubs, pricked with sharp reeds, and at length stoned to death. Quinta, a Christian woman, being brought to the temple, she refused to worship the idols there. So, she was dragged by her feet over sharp flint stones, scourged with whips, and then dispatched in the same manner as Metrus. And Apolonia, an older maiden lady, confessed herself a Christian, the mob dashed out her teeth with their fists, and threatened to burn her alive. A pyre was then prepared for the purpose, to which she was fastened to a stake. Requesting to be loosed, this was granted, on the

supposition that she meant to recant. But to their astonishment, she immediately threw herself into the flames and was consumed. Martyrdom of Fabian, and others: Fabian, a bishop of Rome, was the first person of eminence to undergo the severity of this persecution. Philip, the former caesar, because of Fabian's integrity, committed his treasure to the care of this good man. Decius though taking great offense at this charge was determined to wreak his vengeance on this good prelate. So, Fabian was then seized; and on the 20th of January, in the year of Christ 250, suffered martyrdom, by decapitation. Julian, a native of Cilicia, as reported by Chrysostom, was seized for being a Christian. He was frequently tortured, and yet remained steadfast in his faith. Even though, he was often brought from prison for execution, only to be remanded to suffer greater cruelties. For a year thereafter, he was paraded on display, being taken from town to town, in order to be mocked by the pagans. When all these endeavors to make him recant his religion failed, he was brought before the judge, stripped, and scourged in a dreadful manner. He was then put into a leather bag, together with a number of serpents, scorpions, and the whole lot was thrown into the sea. Peter, a young Christian man, was also steadfast in his body and mind for the faith. Being apprehended as a Christian, at Lampsacus, he was brought before Optimus, proconsul of Asia. Upon being ordered to sacrifice to Venus, he professed, 'I am astonished that you should wish me to sacrifice to an infamous woman, whose

debauches even your own historians record, and whose life consisted of such actions as your laws would punish. No! I shall offer to the true God the sacrifice of prayers and praise.' Upon hearing this, Optimus ordered him to be stretched upon a wheel, by which all his bones were broken in a shocking manner. Yet, his torments only inspired him with renewed courage. So, he smiled at his persecutors with the serenity of his countenance. He did this not to upbraid, but to applaud his tormentors. In reaction, the proconsul ordered him to be beheaded and was thus immediately executed. Denisa, a young Christian lady of sixteen years of age, having witnessed this terrible judgment, she suddenly exclaimed, 'O, unhappy wretch, why would you buy a moment's ease, at the expense of a miserable eternity? Upon hearing this, he summoned her, and asked if she was a Christian? She replied in the affirmative; and refused to sacrifice to the idols. Optimus, enraged at her resolution, gave her over to two libertines, who took her to their home, and made many attempts upon her chastity, but without effect. At midnight, however, they were deterred from their design by a frightful vision, which so amazed them, that they fell at the feet of Denisa, and implored her prayers, that they may not feel the effects of divine vengeance for their brutality. But this did not diminish the cruelty of Optimus; for the lady was beheaded soon after by his order. Trypho and Respicius, two eminent men of God, were seized as Christians, and imprisoned at Nice. They were soon after put to the rack, which they bore with

admirable patience for three hours, and uttered the praises of the Almighty the whole time. They were then exposed naked in the open air, which benumbed all their limbs. When remanded to prison, they remained there for a considerable time. Then the cruelties of their persecutors were again evinced, in which their feet were pierced with nails; they were dragged through the streets, scourged, torn with iron hooks, scorched with lighted torches, and at length beheaded, on the 1st of February, in the year of Christ 251. Agatha, a Cicilian lady, was remarkable for her beauty and endowments. Her beauty was indeed so great, that Quintain, a prefect of Sicily, became enamored of her, and many attempts upon her virtue. The prefect was a known libertine and bigoted pagan. So, she thought proper to withdraw from the town, but was discovered in her retreat. She was apprehended and brought to Catana. When finding herself in the power of an enemy, both to her soul and body, she recommended herself to the protection of the Almighty, and prayed for death. In order to gratify his passion with the greater conveniency, he transferred the virtuous lady to Aphrodica, an infamous and licentious woman, who tried every artifice to win her to the desired prostitution. But, all her efforts were in vain. When Aphrodica informed Quintain of her ineffectual endeavors, he changed his desire to resentment. Upon her confessing that she was a Christian, he determined to satisfy his revenge. So, he ordered her to be scourged, burnt with red hot irons, and torn with sharp hooks.

Having borne these torments with admirable fortitude, she was then laid naked upon live coals, intermingled with glass, and being carried back to prison, she died there on the 5th of February, in the year of Christ 251. The martyrdom of Cyril: Cyril, a bishop of Gortyna, was seized by order of Lucius, the prefect of that place, who first exhorted him to obey the imperial mandate, perform the sacrifices, and save his venerable person from destruction; for he was then eighty-four years of age. The godly prelate replied, that he could not agree to any such requisitions; but as he had long taught others to save their souls, that now he should only think of his own salvation. When the prefect found all his persuasion in vain, he pronounced sentence against the venerable Christian, in these words: 'I order that Cyril, who has lost his senses, and is a declared enemy of our gods, shall be burnt alive.' When the godly prelate heard his sentence, he walked without emotion and yet cheerfully to the place of execution, and underwent martyrdom with great resolution. The persecutions in Crete: On the island of Crete, the persecution raged with fury. For the prefect being exceedingly active in executing the imperial decrees, he had that country streamed with the blood of many Christians. The principal Cretan martyrs, whose names have been recorded by tradition, are as follow: Theodulus, Saturnius, and Europus, were inhabitants of Gortyna, and were grounded in their faith by Cyril, bishop of that city; and Eunicianus, Zeticus, Cleomenes, Agathopas, Basyides, and Euaristus, were brought from

different parts of the island on accusations of professing Christianity. At the time of their trial, they were commanded to sacrifice to Jupiter, which declining, the prefect threatened them with the severest of tortures. To these menaces they unanimously answered, 'That to suffer for the sake of the Supreme Being, would to them be the sublimest of pleasures.' The judge then attempted to gain their veneration for the heathen deities, by descanting on their merits, and recounting some of their mythological histories. This gave the prisoners an opportunity of remarking on the absurdity of such fictions, and of pointing out the folly of paying adoration to ideal deities, and real images. Provoked to hear his favorite idols ridiculed, the prefect ordered them all to be put to the rack; the tortures of which they sustained with surprising fortitude. They at length suffered martyrdom, being all beheaded at the same time, in the year of Christ 251. The martyrdom of Babylas, bishop of Antioch, and others: Babylas, a Christian of liberal education, became bishop of Antioch in 237, upon the passing of Zebinus. He oversaw the church during those tempestuous times with admirable zeal and prudence. The first misfortune that happened to Antioch, during his mission, was the siege of Sapor, king of Persia. He overtook all of Syria, and plundered this city among others, and abused the Christian inhabitants with great severity than the rest. His cruelties though did not last, for Gordian the caesar, appearing at the head of a powerful army, retook Antioch, to which the Persians were driven entirely out of

Syria. The Romans pursued them into their own country, and several Persian territories fell to the caesar. When Gordian died, Decius the caesar came to Antioch, where, having a desire to visit the assembly of Christians, Babylas opposed him, and refused him to enter. The caesar was enraged and sent for the bishop, to which he sharply reproved him for his insolence, and then ordered him to sacrifice to the Roman deities as expiation for his supposed crime. Having refused this, he was committed to prison, loaded with chains, treated with great severities, and then beheaded, together with three younger men who had been his disciples. When going to the place of execution, the bishop exclaimed, 'Behold me and the children that the Lord hath given me.' They were martyred, in the year of Christ 251, and the chains worn by the bishop were buried with him. When Decius erected a pagan temple at Ephesus, in the year 251, he commanded all who were in that city to sacrifice to the idols. This order was nobly refused by seven of his own soldiers: Maximianus, Martianus, Joannes, Malches, Dionysius, Constantinus, and Seraion. The caesar wishing to prevail on the soldiers to prevent their fate by his entreaties, and lenity, gave them a respite till he returned from his journey. But in the absence of the caesar, they escaped, and hid themselves in a cavern. When informed of this upon his return, he ordered the mouth of the cavern to be closed up, where they all starved to death. Theodora, a beautiful young lady of Antioch, on refusing to sacrifice to the Roman idols, was condemned to the

brothel, that her virtue might be sacrificed. Didymus, a Christian, then disguised himself in the habit of a Roman soldier, went to the house. There, he informed Theodora of who he was, and prevailed on her to make her escape in his dress. Thus being found in the brothel, instead of the lady, he was taken before the proconsul. He then confessed the truth before him and was sentenced to death. Theodora heard that her deliverer was going to suffer, so she came to the judge, threw herself at his feet, and begged that the sentence might fall on her, as the guilty person. The inflexible judge though condemned both; and they were executed accordingly, being first beheaded, and their bodies afterwards burnt. The account of Origen: Origen, the celebrated presbyter and catechist of Alexandria, at the age of sixty-four, was seized. He was thrown into a loathsome prison, where he was loaded with chains, his feet placed in the stocks, and his legs extended to the utmost for several days. He was threatened with fire, and tormented by every means that the most infernal imagination could suggest. But his Christian fortitude bore him through all. Indeed, such was the rigor of his judge that his tortures were ordered to linger longer, so as to prolong his miseries. During his cruel imprisonment, Decius died, and Gallus, who succeeded him, engaged in a war with the Goths, so the Christians were given a respite. In the interim, Origen was released, and retired to Tyre, where he remained till his death, which occurred when he was in the sixty-ninth year of his age. Amen and amen!"

So, the judgment seat is again left standing, and so is the frame. The missionaries are left lying out in the courtyard for the night. During the night that same great light heals their wounds and clothes them in righteousness.

Once again each of the missionaries is brought before the judge and demanded submit to the laws of Mohammedanism. Instead, each of them attests to the laws of the Old Testament, which were fulfilled in Christ on the cross, and salvation is a free gift for all of mankind to be reconciled unto Father God, should they believe and put their faith in Christ Jesus for the salvation of their souls. They are again inflicted with the birching pony. But, a rack is brought out to replace the frame that was dismantled and taken away. Each of them is then stretched upon the rack to the point of tension and left there until the judge had deemed them resolute in their faith.

Sore with pain and exhausted, they take to refreshing themselves at the water station. They are left out to which Ernesto is stirred in his spirit to give an account on the eighth epoch of Roman persecution on our brethren: "The eighth general persecution under the caesars, per the 'Book of Martyrs': After the death of Gallus, Aemilian the general, having many enemies in the legions, was slain, and Valerian was elected caesar of the imperium. This caesar, for the space of four years, reigned with moderation, and treated the Christians with peculiar

lenity and respect. In the year 257 though, Macrianus, an Egyptian magician, prevailed over the caesar and persuaded him to persecute them. Edicts were accordingly published, and the persecution, which began in the month of April, continued for three years and six months. The martyrs that fell in this persecution were innumerable, and their tortures and deaths as various. The most eminent were the following: Rufina and Secunda were two beautiful and accomplished ladies. They were the daughters of Asterius, who was of a gentle manner of eminence in Rome. Rufina, the elder, was given in marriage to Armentarius, a young noble man; and Secunda, the younger, to Verinus, a man of rank, and immense wealth. These suitors, at the time the persecution commenced, were both Christians. But, when danger appeared, to save their fortunes, they renounce their faith. They took great pains to persuade the ladies to do the same, but failed in their purpose. As a way of safety, both Rufina and Secunda left the city. Their lovers, finding themselves disappointed, informed against the ladies, who were then apprehended as Christians. They were brought before Junius Donatus, the prefect of Rome. After many a remonstrance, and having undergone several tortures, they sealed their martyrdom with their blood, by being beheaded, in the year 257. In the same year, Stephen, a bishop of Rome, was beheaded. Also about that time, Saturnius, a bishop of Thoulouse, was attacked and seized by the mob there, for preventing, as they alleged, their oracles from speaking. When he

refused to sacrifice to the idols, he was treated with many barbarous indignities, before being fastened by the feet to the tale of a bull. At a certain signal the enraged beast was driven down the steps of the temple, by which the brains of the martyr were bashed. And the small number of Christians in Thoulouse, had not, for some time, courage enough to carry off the dead body. But then, two women took the body and deposited it in a ditch. The martyr was an orthodox and learned primitive Christian, and his doctrines are held in high estimation. He was succeeded by Sextus as bishop of Rome. Sextus was supposed a Greek by birth and for some time had served as a deacon under Stephen. His great fidelity, singular wisdom, and courage, distinguished him upon many occasions. He was wellknown to have contended with some heretics, for which he was generally described as prudent. Macrianus, the prefect of Rome in the year 258, having procured an order from Valerian: to put to death all the Christian clergy in Rome, and the Senate having testified their obedience to this mandate, Sextus was one of the first to be martyred. Cyprian reported that he was beheaded August 6, in the year of Christ 258; and that six of his deacons were martyred as well. The martyrdom of Laurence: Laurentius, generally known as Laurence was a principal of the deacons, who taught and preached under Sextus. He followed him to the place of execution, where Sextus predicted that he should meet him in heaven three days hence. Laurentius considered this a prophecy of his own approaching martyrdom. So upon his return, he

gathered all the Christian poor, and distributed among them the treasures of the church, which had been committed to his care, thinking the money was best served among them than to fall into the hands of the heathens. His deed reached his persecutors, who seized him, and commanded him to give an immediate account to the caesar of the church treasures. Laurentius promised to satisfy them, but begged a short respite to put things in proper order. Three days were granted him. When he was suffered to depart, he brought together a great number of aged, helpless, and impotent poor. He showed them before the magistrate, saying, 'These are the true treasures of the church.' Provoked by this display and seeing this as ridicule, the prefect ordered him to be immediately scourged. He was then beaten with iron rods, set up on a wooden horse, and had his limbs dislocated. He endured these tortures with such fortitude and perseverance. So, he was ordered to be fastened to a large gridiron, with a slow fire lit under it, that his death might be all the more tedious. But his astonishing constancy during these trials, and his serenity of countenance while under such excruciating torments, gave the spectators so exalted an ideal of the dignity and truth of the Christian faith that many immediately became converts. Having lain for some time upon the gridiron, the martyr called out to the caesar, who was present, in a kind of jocose Latin distich, made extempore, which may be translated thusly: 'This side enough is toasted, Then turn me, tyrant, and eat; And see, whether raw or

roasted, I am the better meat.' On this the executioner turned him, and after having lain a considerable time longer, he had still strength and spirit enough to triumph over the tyrant, by telling him, with great serenity, that he was roasted enough, and only wanted serving up. He then cheerfully lifted up his eyes to heaven, and with calmness yielded his spirit to the Almighty. This occurred on August 10, in the year of Christ 258. Persecutions in Africa, an account of Cyprian: Fourteen years previous to this period, the persecution raged in Africa with peculiar violence. Many thousands received the crown of martyrdom, among which the following were the most distinguished: Cyprian, a bishop of the Carthage, was an eminent prelate, and a great orator of the church. His doctrines were orthodox and pure; his language easy and elegant; and his manners graceful. Before his conversion, he was said to be so perfect a master of rhetoric and logic, and so complete in the practice of elocution, and the principles of philosophy, that he was made professor of those sciences in his native city of Carthage, where he taught with great success. He was educated in the principles of Gentilism, and having a considerable fortune, he lived in great splendor and pomp. Gorgeous in attire, luxurious in feasting, vain of a numerous retinue, and fond of every kind of fashionable parade, it seemed that he was a man born to gratify all his appetites, and thus created for pleasure only. About the year 246, Coecilius, a Christian minister of Carthage, was able to proselytize the great professor. In so doing, Cyprian so

loved his mentor that he was known as Coecilus Cyprian. Before his baptism, he studied the Scriptures with great care. Being struck with the beauties of the truths they contained, he determined to practice the virtues they taught. So, he sold his estate, distributed the money among the poor, dressed himself in plain attire, and commenced a life of austerity and solitude. Soon after his baptism, he was made a presbyter. Being greatly admired for his virtues and works, upon the death of Donatus, in 248, he was almost unanimously elected bishop of Carthage. The care of Cyprian not only extended over Carthage, but to Numidia and Mauritania as well. Upon taking great care to ask the advice of his clergy, he knew that unanimity alone could be of service to the church, so this was one of his great maxims, 'That the bishop was in the church, and the church in the bishop; so that unity can only be preserved by a close connexion between the pastor and his flock.' By the year 250, he was publicly proscribed by Decius, under the appellation of Coecilus Cyprian, bishop of the Christians, to which the universal cry of the pagans was, 'Cyprian to the lions! Cyprian to the beasts!' The bishop, however, withdrew from the rage of the mob, and his effects were immediately confiscated. During his retirement, he wrote thirty pious letters to his flock. But, several schisms that then crept into the church gave him great uneasiness. When the fury of the persecution abated, he returned, and did everything in his power to expunge erroneous opinions and false doctrines. A terrible plague now breaking out at Carthage, it was, as

usual, laid to the charge of the Christians. So, the magistrates began to persecute accordingly, which occasioned an epistle from them to Cyprian, in answer to which he vindicates the cause of Christianity. Cyprian was then brought before Aspasius Paternus the proconsul in 257. When being commanded to conform to the religion of the imperium, he boldly made a confession of his faith. This, however, did not occasion his death, but an order was made for his banishment, which exiled him to a little city on the Libyan sea. Upon the death of the proconsul, who had banished him, he returned to Carthage, where he was soon seized, and brought before the new proconsul: he condemned him to be beheaded. So, on the 14th of September, in the year of Christ 258, this sentence was executed. The fate of Valerian: This tyrant, who had so long and so terribly persecuted Christians, was taken prisoner by Saporess, king of Persia, and was taken into his own country. There, he was treated with the most unexampled indignity, making him kneel down as the meanest slave, and treading upon him as a footstool when he mounted his horse, saying, in a vaunting manner, 'This posture is a greater proof which way the victory went, than all the pictures the Roman artists can draw.' Having kept him, for the space of seven years, in this abject state of slavery, he finally had his eyes plucked. Though he was then eighty-three years of age, his desire of revenge was not yet satisfied. So, he soon after ordered his body to be flayed alive, and rubbed with salt, under which torments he died. Gallienus, the son of Valerian,

succeeded him in 260. During his reign, the imperium suffered many commotions, particularly earthquakes, pestilence, inundations, and intestine broils, and incursions of barbarians. This caesar reflected that when his father favored the Christians, he prospered, but when he persecuted them he was unsuccessful. So, he determined to relax the persecution; so that (except for a few martyrs) the church enjoyed a peace for some years. Amen and amen!"

On the morrow, the missionaries are brought before the judgment seat, the judge tried again in vain to persuade them with Isa, pontificating on who this false prophet was to Mohammedanism and how they should accept his person. But, they reject this false messiah and instead affirm their faith in the true Son of man, Jesus Christ! Incensed, the judge has the missionaries put to a line of posts set up in the court, where they are scourge in the manner of Christ, to within an inch of their lives. They are beaten all across their backs, buttocks, chest and abdomen. They are then left to bleed out on the ground of the courtyard.

They lay naked, dying of their lacerations and wounds, and bleeding out on the ground. While lying in a sore and weakened state, they cry out by the power of the Spirit of God, prophesying, "Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will

bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

Their prayers are answered, as they are revived and filled with overflowing of healing power that puts them back together again. So then Leonard is invigorated in his spirit to give an account on the ninth epoch of Roman persecution on our brethren: "The ninth general persecution under the caesars, per the 'Book of Martyrs': In the year 274 Aurelian the caesar commenced a persecution against the Christians: one of the principal martyrs was Felix, a bishop of Rome. This prelate was advanced to the Roman see in 274, and was beheaded that same year, on the 22nd of December. Agapetus, a young gentlemen, who sold his estate, and gave the money to the poor, he was seized as a Christian, tortured, and then brought to Praeneste, a city within a day's journey of

Rome, where he was beheaded. These are the only martyrs recorded during this reign, as it was soon stopped to by the caesar having been murdered by his domestics in Byzantium. Aurelian was succeeded by Tacitus, who was followed by Probus, as was the latter by Carus, and this caesar had been killed by a thunder storm, so his sons, Carinus and Numerias, then succeeded him. And during all these reigns, the church enjoyed a rest. Then ascended Diocletian to the imperial throne in 284, and at first he showed great favor to the Christians. In the year 286, he shared with Maximian the imperium between West and East, as co-caesars. Then the following Christians were put to death before any general persecution officially commenced: Felician and Primus, two brothers. They were seized by order from the imperial court. Professing themselves Christians, they were then scourged, tortured, and finally beheaded. Marcus and Marcellianus were twins, natives of Rome, and of noble descent. Their parents were heathens, but the tutors to whom the education of their children was entrusted, brought them up as Christians. Being apprehended on account of their faith, they were severely tortured, and then sentenced to be beheaded. A respite of a month was granted for them by their friends, when their father, mother, and all their relations, attempted to bring them back to paganism, but in vain. At last their constancy subdued their persuaders, and their parents and whole family became converts to a faith they had just before condemned. Tranquilinus, the father of the two young men, were sent for by the

prefect, to give him an account of the success of his endeavors. When he confessed that so far he was unable to persuade his sons to forsake their faith, and that he had become a Christian himself. He then stopped till the magistrate had recovered from his surprise, before resuming his discourse. He used such powerful arguments that he made a convert of him. Then prefect, having converted soon sold his estate, resigned his command, and spent the remainder of his days in a pious retirement. The prefect, who succeeded the aforementioned convert, had nothing of the disposition of his predecessor. He was morose and severe. Soon he seized upon the whole of this Christian community, who were accordingly martyred: by being tied to posts and having their feet pierced with nails. After remaining in this position for a day and a night, their sufferings were put to an end by thrusting lances through their bodies. Zoe, the wife of the gaoler, who had the care of the aforementioned martyrs, being greatly edified by their discourses, had a desire to become a Christian. She, being afflicted with palsy, could only express herself with gestures. They gave her instructions in the faith, and told her to pray in heart to Christ, so as to relieve her from her disorder. She did so, and then over a time was relieved, in which her paralytic disorder left her in degrees, to which her speech returned again. This reinforced her belief, and confirmed her Christian. Her husband, finding her cured, became a convert himself. These conversions made a great noise, and the proselytes were apprehended. Zoe was ordered to

sacrifice to Mars, for which she refused. She was then hanged upon a tree, and a fire of straw lighted under her. When her body was taken down, it was thrown into a river, with a large stone tied to it, in order to sink it.

Massacre of a whole legion of Christian soldiers: A very remarkable affair occurred in 286, in which a legion of soldiers, consisting of six thousand, six hundred, and sixty-six men, all Christians. This legion was called the 'Theban legion', because the men had been raised in Thebais. They were quartered in the East, till Maximian ordered them to march to Gaul, to assist him against the rebels of Burgundy. When traversing the Alps under the command of Mauritius, Candidus, and Exuperis, they then joined the caesar. About this time, Maximian ordered a general sacrifice, at which the whole army was to participate. He commanded that they should take oaths of allegiance, and swear, at the same time, to assist him in the expiration of Christianity in Gaul. Resolute against these orders, each of them absolutely refused either to sacrifice, or take the oaths prescribed. This greatly enraged Maximian, so he ordered the legion to be decimated: thus, every tenth man was selected and put to the sword. This harsh order having been done, those who remained alive still refused. So, a second decimation took place, and again every tenth man of those living was put to the sword. But this second execution persuaded them no more than the first. Then the soldiers preserved their fortitude and principles. So by the advice of their officers, drew up a remonstrance to the caesar, in which they told

him: that they were his subjects and his soldiers, but could not at the same time forget the Almighty; that they received their pay from him, and their existence from God. While your commands (said they) are not contradictory to those of our common master, we shall always be ready to obey, as we have been hitherto; but when the orders of our prince and those of the Almighty differ, we must always obey the latter. Our arms are devoted to the emperor's use, and shall be directed against his enemies; but we cannot submit to stain our hands with effusion of Christian blood; and how, indeed, could you, O emperor, be sure of our allegiance and fidelity, should we violate our obligation to our God, in whose service we were solemnly engaged before we entered the army? You commanded us to search out, and to destroy the Christians: it is not necessary to look any farther for persons of that denomination; we ourselves are such, and we glory in the name. We saw our companions fall without the least opposition or murmuring, and thought them happy in dying for the sake of Christ. Nothing shall make us lift up our hands against our sovereign; we had rather die wrongfully, and by that means preserve our innocence, than live under a load of guilt: whatever you command, we are ready to suffer: we confess ourselves to be Christians, and therefore cannot persecute Christians, nor sacrifice to idols. Such a declaration should have perhaps softened the caesar, but on the contrary, he was enraged at their perseverance and unanimity. So he commanded that the whole legion

should be put to death, which was accordingly executed by the other troops, who cut them to pieces with their swords. This barbarous transaction occurred on the 22d of September 286. Such was the inveterate malice of Maximian that he sent to destroy every man of a few detachments, which had been drafted from the Theban region, and dispatched to Rome. Alban, the first British martyr: Alban was originally a pagan, and being of a very humane disposition, he sheltered a Christian ecclesiastic, named Amphibalus, who was pursued on account of his faith. The pious example, and edifying discourses of the refugee, made a great impression on the mind of Alban. So, he longed to become a member of a faith which charmed him. Then the fugitive minister, pleased at the opportunity, took great pains to instruct him; and, before his discovery, perfected Alban's conversion. Alban now took a firm resolution to preserve the sentiments of a Christian, or to die the death of a martyr. The enemies of Amphibalus, having found the place where he was hid, came to the house of Alban, in order to apprehend him. The noble host desirous to protect his guest, he changed clothes with him, in order to facilitate his escape. When the soldiers came, he offered himself up as the person for whom they were seeking. Being brought before the prefect, the deceit was then discovered. Amphibalus having escaped, the officer determined to wreak his vengeance upon Alban. So, he ordered the prisoner to advance to the altar, and sacrifice to the pagan deities. The brave Alban, however, refused to comply with the

idolatrous injunction, and boldly professed himself a Christian. The prefect, therefore, ordered him to be scourged, which punishment he bore with great fortitude, seeming to acquire new resolution from his sufferings. He was then beheaded. The venerable Bede attested that upon this occasion, the executioner suddenly became a convert to Christianity, and he entreated permission either to die for Alban or with them. Obtaining the latter request, they were both beheaded by a soldier, who voluntarily undertook the task. This occurred on the 22nd of June, 287 in Verulam, Britannia. The martyrdom of Faith, and others: Faith, a Christian lady of Aquitaine in Gaul, was informed that there was a plot to seize her. So, she surrendered herself a prisoner. Being resolute in her faith, she was ordered to be broiled on a gridiron, and then beheaded, which sentence was executed in the year of Christ 287. Capacious, a Christian, hid himself from his prosecutors. When he was informed of the fortitude of Faith, he openly avowed his faith, and delivered himself up to the prefect. He was at first tortured, and then beheaded. Quintin was also a Christian and a native of Rome. He determined to preach the gospel in Gaul. So, he went to Picardy, where he met up with Lucian, and they preach together at Amiens. After which Lucian went to Beauvais, where he suffered martyrdom. Quintin, however, remained in Picardy, and was very zealous in his ministry. His continual prayers to the Almighty increased his faith, and strengthen his resolve to preach the Gospel. Being apprehended as a Christian, he was then persecuted

by being stretched with pulleys till his joints were dislocated. His body was then torn with wire scourges, in which boiling oil and pitch was poured on his naked flesh. Lighted torches were applied to his sides and arm pits. After he was tortured, he was remanded to prison. Varus the prefect, having to go to Vermandois, ordered Quintin to be conducted thither under a strong guard. And there he died of the barbarities he had suffered, on the 31st of October, in the year of Christ 287. His body was sunk in the Somme. Amen and amen!"

Early the next morning, the judge and his commandant return unfazed and determined with a cadre of men. They unsurprisingly see the missionaries completely healed of their wounds and praising the Lord and rejoicing in psalms. The judge sits down on his judgment seat and firmly orders his men to remove the rack, bring out the wooden scaffolding, and put it together. They go about following his orders, bringing out the scaffolding and constructing it into a framework in the midst of the courtyard. The missionaries remain undisturbed, continuing to praise and pray unto the Lord. The judge sits and watches this all underway, determined to have his final judgment on the missionaries.

Wooden beams are brought out and are laid at the head of each of the missionaries. Each one is drug to the beams, where their arms are stretched out and tied off to the

beam. Their wrists are nailed to their respective beams. They are then hoisted up onto the scaffolding and the beams are secured to the frameworks. Their ankles are tied to the bottom framed beam, where their feet are pressed together and spikes are driven through both of their feet. They suffer in searing pain, as they wail in torment! Soon though, they shout out praises and adorations unto the Lord to soothe the agony in their souls, in which their spirits are enlivened by the Spirit of God!

The judge watches intently for hours, as he holds court with his garrison in the courtyard. So to keep their spirits stirred through the pain and agony of having to pull up to breathe, three of the men of God: Tim, Micah, and Artemas, are moved to give testimonies on the final epoch of Roman persecution on the saints in the early years of the fourth century: "The tenth general persecution under the caesars, per the 'Book of Martyrs': Notwithstanding the efforts of the heathens to exterminate the Christians, and abolish their life of faith, yet believers increased so greatly as to become formidable by their numbers. They, however, forgot the principles of their faith, and instead of adopting the humility of the Lord, they gave themselves over to vanity: by dressing gaily, living sumptuously, and building stately edifices for churches. These many vanities made the pagans envious, particularly that of Galerius, the adopted son of Diocletian. He, being provoked by his mother, a bigoted

pagan, persuaded the caesar to commence a persecution. This epoch of great tribulation began on the 23rd of February, in the year of Christ 303, and occurred on the day when Terminalia was celebrated. Upon which the pagans boasted to put a final end to Christianity. The persecution began in Nicomedia, where the prefect of that city, along with a great number of officers and assistants, went to the church of the Christians. From there, they forced open the doors, where they seized all the sacred books and committed them to the flames. This extreme act of vandalism was witnessed by Diocletian and Galerius, who also ordered the church to be levelled with the ground. This was followed by a strict edict: to destroy all other Christian churches and books. It was carried out to which Christians of all denominations were outlawed; prohibiting them from holding any place of trust, profit, or dignity; and receiving any legal protection from the institutions of the imperium. Upon this edict being published, a bold Christian not only tore it down from the place to which it was affixed, but execrated the name of the caesar for his injustice and cruelty. Consequently, he was seized, severely tortured, and then burnt alive. The Christian prelates were likewise apprehended and imprisoned. Galerius privately ordered the imperial palace to be set on fire, so as to blame the Christians as incendiaries and for a plausible pretext to continue the persecution with even greater severity. A general sacrifice of the Christians: Thus a general persecution then commenced, which occasioned various martyrdoms.

Among others, a Christian, named Peter, was tortured, broiled, and then brunt; several deacons and presbyters were seized upon, and executed by various means; and the bishop of the Nicomedia, named Anthimus, was beheaded. So great was the persecution, that there was no distinction made for age or sex, but all were indiscriminately massacred. Many houses were set on fire, and whole Christian families perished in the flames; others had stones fastened about their necks, and were driven into the sea. The persecution became general in all the Roman provinces, but more so in the East. It lasted ten years, and it is impossible to ascertain the numbers martyred, or to enumerate the various modes of martyrdom. Some were beheaded in Arabia; many devoured by wild beasts in Phoenicia; great numbers were boiled on gridirons in Syria; others had their bones broken, and in that manner were left to die in Cappadocia. In Mesopotamia, several were hung with their heads downwards, over a slow fire, and suffocated. In Pontus, a variety of tortures were used, particularly pins were thrust under the nails of the prisoners, melted lead was poured upon them, but they remained steadfast in their faith. In Egypt, some Christians were buried alive in the earth, others were drowned in the Nile, many were hung in the air till they died, and great numbers were thrown into large fires. Scourging, racking, with the use of daggers, swords, poison, crosses, were all utilized in various ways to put Christians to death. Soon the Romans became exhausted in trying to devise tortures against

believers. A town of Phrygia, consisting entirely of Christians, was surrounded by a number of pagan soldiers. To prevent any from escaping, they set the town on fire, and all the inhabitants perished in the flames.

Provincial proconsuls address caesar to stop the persecution: Finally, several proconsuls of the provinces brought to the imperial court, protesting that 'it was unfit to pollute the cities with the blood of the inhabitants, or to defame the government of the imperium with the death of so many subjects.' From henceforth, many Christians were spared execution. Even though they were not put to death, they were subjected to all sorts of barbarities. Many had their ears cut off, their noses slit, their right eyes put out, their limbs dislocated, and their flesh seared in conspicuous places, with red-hot irons.

The martyrdom of Sebastian: Among those who forfeited their lives during this bloody persecution, was Sebastian, a celebrated holy man, who was born at Narbonne in Gaul. He was disciplined in the principles of Christianity at Milan. Afterwards, he became an officer of the Praetorian Guard at Rome. Even with the temptations of idolatry, he remained faithful as a true Christian. He was also not impressed with the splendors of the court, and withstood the evil orgies of the party. He was esteemed by the most eminent of Rome, beloved by his equals, and admired by his subordinates. He lived a sanctified example of his faith and place in his position. He was then betrayed to Fabian the rector by Torquatus, an apostate. He, being of rank would be put to death without need of an order by the

caesar. Nonetheless, Diocletian was informed of this disposition. When the caesar was made aware of the accusation, he summoned Sebastian, and charged him with ingratitude, in betraying the confidence reposed to him. He was then declared an enemy of the gods of the imperium and to himself. To these charges, he answered that his faith was of a good rapport. Moreover, he proclaimed that he posed no threat to the welfare of the imperium or to caesar. Furthermore, he declared that the greatest proof of his fidelity was his prayers to the only true God for the health and prosperity of his imperial position. The caesar was incensed at his answer. So, he ordered him to be taken to a field near the city, known as the Campus Martius. There, he was shot to death with arrows, as his martyrdom. A few Christians, who were present at the place of execution, they were prepared to give his body burial, but perceived signs of life in him. So, they brought him to a place of safety. In a short time, they nursed him to recovery. And as soon as he was able to walk, he placed himself intentionally in the way of caesar, as he was going to the temple. The unexpected appearance of this man, he supposed to be dead, greatly alarmed caesar. He reproved Diocletian with an apology of the faith, rebuking the caesar for his various cruelties and for his senseless prejudices against Christianity. When caesar came to his senses, he ordered Sebastian to be seized. He was brought to a place near the palace, where he was beaten to death. To ensure that Christians would not be able to recover, or even bury his body, he ordered

that it should be thrown into the common sewer. However, a Christian lady named Lucina, found means to remove it from the sewer, and bury it in the catacombs. A pagan father seeks to sacrifice his own son: Vitus, a Sicilian of an affluent family, but who was raised a Christian. His virtues increased with his years, and his constancy supported him under all his afflictions. Furthermore, his faith was perfected against the most dangerous of perils and misfortunes. Hylas, his father, was a pagan. When he discovered that his son had been instructed in the principles of Christianity by the nurse who raised him, he then implored him to revert to paganism. Finding his efforts in vain, he forsook all his feelings of a father, and informed against his son to Valerian, proconsul of Sicily, who was vigilant in persecuting the Christians at this time. Upon being apprehended, this youth was no more than twelve years of age. So, Valerian, on account of his tender age, thought to frighten him out of his faith and was threatened with an order to be severely scourged. After this, the proconsul sent him back to his father, thinking that what he had suffered would make him forsake his faith. However, he was mistaken! Hylas found his son resolute, so he being superstitious was determined to sacrifice his son to the idols. When being informed of his father's plot, he escaped to Lucania. Upon his arrival, he was seized by the order of Valerian and put to death, June 14th, in the year of Christ 303. Moreover, his godly nurse, Crescentia, who raised him as a Christian, and Modestus, a holy man,

who escaped with them, were martyred as well. Victor, a Christian, was of a goodly family at Marseilles in Gaul. He would spend nights visiting the afflicted, and confirming the weak, of which pious work he could not, consistently with his own safety, perform during daytime. His fortune he spent in relieving the distresses of the poor Christians. His ministries, having become known, he was then seized by order of the caesar. Being brought before two prefects, they advised him to embrace paganism, and not forfeit the favor of his consul, on account of 'a dead man', as they mocked Christ. He then professed, That he preferred the service of that dead man, who was in reality the Son of God, and had risen from the grave, than to all the advantages he could receive from the favor of caesar. That he was a soldier of Christ, and would therefore take care that the post he held under an earthly consul should never interfere with his ministry to the King of Heaven. For his testimony, he was lauded with reproaches by the prefects. And being a man of rank, he was sent to caesar for his final judgement. When brought before caesar, he ordered under the severest of penalty to sacrifice to the Roman idols. To which he refused. So, he was ordered to be bound, and dragged through the streets. During the execution of this order, he was abused by the enraged mob with all manner of indignities. He remained faithful though and was deemed obstinate. To which he proclaimed that the ready disposition of the disciples of Christ to undergo any sufferings on that score, and the joy with which they met the most ignominious and painful

deaths, were sufficient proofs of their assurance of the object of that hope. He also proclaimed that he was ready to give an example of what he had said in his own person. When stretched upon the rack, he turned his eyes towards heaven, and prayed to God to give him patience: to which he underwent the torments with admirable fortitude. So then his tormentors took him from the rack and put him in the dungeon. During his confinement, he converted the gaolers, named Alexander, Felician, and Longinus. This affair coming to the knowledge of caesar, he ordered them immediately be put to death, and thus they were beheaded. Victor was again put to the rack, beaten with clubs, and then returned to the dungeon. Being a third time examined concerning his faith, he persevered in his doctrines. So then a small altar was brought forth, and he was ordered to offer incense upon it immediately. Upon his request, he boldly stepped forward, and with his foot overthrew both altar and idol. Maximian, who was present, was so enraged at this: he ordered the foot with which he had kicked the altar to be immediately cut off; and the martyr be thrown into a mill and be crushed to pieces with the stones. This horrific sentence was put into execution. But, part of the apparatus broke. So, he was drawn from the mill terribly bruised. The caesar, having lost his patience to stay till it was mended, ordered the head of Victor be struck off, for which he was beheaded. The faith and steadfastness of three Christian friends: While Maximus, proconsul of Cilicia, was at Tarsus, where three Christians were

brought before him by Demetrius, a military officer. Tarachus, the eldest, and first in rank, was addressed by Maximus, who asked of him? To which he replied, 'A Christian.' This offended the proconsul. So, he again made the same demand, and he answered the same. Hereupon the proconsul advised him, that he ought to sacrifice to the gods, as that was the only way to promotion, riches, and honors, for the caesars, they did what he recommended to him to perform. Tarachus though replied that avarice was a sin, gold itself an idol as abominable as any other, since it promoted frauds, treacheries, robberies, and murders, for they induce men to deceive each other, by which in time they deceive themselves, and bribe the weak to their own eternal destruction. As for promotion, he desired it not, as he could not in conscience accept of any place which would subject him to pay adoration to idols; and as for honors, he desired none greater than the honorable title of Christian. As for the caesars themselves being pagans, he added with the same undaunted and determined spirit, that they were superstitiously deceived in adoring senseless idols, and are evidently misled by the machinations of the devil himself. For the boldness of his speech, his jaws were ordered to be broken. He was then stripped and scourged. He was then loaded with chains and thrown into a dismal dungeon. There he remained till the trials of the other two prisoners. Probus was then brought before Maximus, who also asked for his name. Undauntedly he answered that the most valuable name he

could boast of was that of a Christian. To this, Maximus vehemently replied, 'Your name of Christian will be of little service to you. So take my advice: sacrifice to the gods, engage my friendship, as well as the favor of caesar.' Probus nobly answered that as he had relinquished a considerable fortune to become a soldier of Christ, it might appear evident, that he neither cared for his friendship, nor the favor of caesar. As Probus was being scourged, Demetrius the officer, seeing the blood of Probus stream from his wounds, so he advised him to comply. But, his only answer was that those severities were agreeable to him. 'What!' cried Maximus, 'does he still persist in his madness?' To which Probus rejoined that character is badly bestowed on one who refuses to worship idols, or what is worse, devils. After being scourged on the back, he was scourged across his abdomen. He suffered that with as much intrepidity as before, and still repeated, 'The more my body suffers and loses blood, the more my soul will grow vigorous, and be a gainer.' He was then committed to the rack, to which he was loaded with irons with his hands and feet stretched upon the stocks. Andronicus was then brought before Maximus. Having been examined, he answered, 'I am a Christian, a native of Ephesus, and descended from one of the first families of that city.' He was ordered to undergo tortures similar to those of Tarachus and Probus, and then was remanded to prison. Having been confined some days, the three prisoners were again brought before Maximus. At first, he began to reason with Tarachus,

saying that as old age was honored from the supposition of that being accompanied by wisdom, he hoped that what had already passed, must, upon deliberation, having caused a change in his sentiments. Finding him, however, mistaken, he ordered him to be tortured by various means. Particularly fire was placed in the palms of his hands; he was hung by his feet and smoked with straw; and a mixtures of salt and vinegar was poured into his nostrils to revive him. He was then again remanded to the dungeon. Probus was then recalled, and asked if he would sacrifice, to which he replied, 'I come better prepared than before. For what I have already suffered has only confirmed and strengthen me in my resolution. Employ your whole power upon me, and you will find that you, your masters, the caesars, the gods whom you serve, and the devil, who is your father, will not persuade me to worship gods whom I do not recognize.' The proconsul, however, attempted again to reason with him by giving the most extravagant praises to the pagan deities, and pressing him to sacrifice to Jupiter. To which Probus turned his casuistry into ridicule, chiding, 'Shall I pay divine honors to Jupiter? Who married his own sister and was an infamous debauchee, for whom such improprieties are known by your own priests and poets?' Provoked by his quip, the proconsul ordered him to be punched in the mouth, for uttering what he called blasphemy. His body was then seared with hot irons and then put to the rack. Afterwards, he was scourged. His head was then shaved, and red hot coals placed upon the crown. After all these

tortures, he was again sent to prison. When Andronicus was again brought before Maximus, the proconsul attempted to deceive him, by claiming that Tarachus and Probus had repented of their obstinacy, and worshipped the gods of the imperium. To this, Andronicus answered, 'Lay not, O proconsul, such a weakness to the charge of those, who had appeared before you in this cause, nor imagine it to be in your power to shake my fixed resolution with artful speeches. I cannot believe that they have disobeyed the laws of their fathers, renounced their hopes in our God, and consented to your diabolical orders. So, I will not fall short of them in faith, as well as our dependence upon our common Saviour. Thus armed, I neither know your gods, nor fear your authority. Fulfil your threats; execute your most sanguinary inventions, and every cruel art in your power on me. For, I am prepared to bear it for the sake of Christ.' For this answer, he was viciously scourged, and his wounds were afterwards rubbed with salt. Being well again in a short time, the proconsul reproached the gaoler for having suffered some physician to attend to him. The gaoler declared that no such physician had been near him, or any of the other prisoners. He added that he would willingly forfeit his head if any allegation of the kind could be proved against him. Andronicus corroborated the testimony of the gaoler and added that the God whom he served was the most powerful in his healing. These three Christians were brought to a third examination. When they retained their constancy, they were again tortured,

and then ordered for execution. Being brought in to the amphitheater, several beasts were let loose upon them. But none of the beasts, though hungry, would touch them. Maximus had become so surprised and incensed at this circumstance that he severely reprimanded the keeper. He then ordered him to produce a beast that would execute the judgment for which he was desired. The keeper then brought out a large bear that had that same day mauled to death three men. Yet this bear, along with a fierce lioness, also refused to touch the Christians. Finding this method ineffective, Maximus ordered them to be slain by a sword, which was accordingly executed on the 11th of October, in the year of Christ 303. The martyrs had declared, prior to their martyrdom that they desired death for the sake of Christ, on account of their faith than to fall prey to disease, on account of their wounds. The horrid martyrdom of Romanus: Romanus, a native of Palestine, was deacon of the church of Caesarea. When at the time of that the persecution of Diocletian commenced, he was at Antioch. When the imperial edict was published for sacrificing to idols, he was greatly afflicted to see many Christians, through fear, submit to the idolatrous mandate, and deny their faith to preserve their existence. While censoring some of them, he was informed against, and soon after apprehended. Being brought to the tribunal, he confessed himself a Christian. He added that he was willing to suffer any thing which they might be pleased to inflict upon him for his confession. When condemned, he was scourged, put to

the rack, his body torn with hooks, his flesh cut with knives, his face scarified, his teeth beat from their sockets, and his hair plucked up by the roots. Thus cruelly mangled, he turned to the proconsul, and very calmly thanked him for what he had done, and for having opened for him so many mouths to preach the doctrines of Christianity; 'For,' he said, 'every wound is a mouth, to sing the praises of the Lord.' He was soon after ordered to be strangled; thereupon he was martyred on the 17th of November, in the year of Christ 303.

Persecutions in Africa: In the year 304, the persecution of Diocletian was prevailing and many Christians were put to cruel tortures and the most painful deaths. The most eminent of these was Saturninus, a priest of Albitina, a town of Africa; he used to preach and administer the sacrament to a society of Christians, who privately assembled at the house of Octavius Felix. Having been betrayed, Saturninus, along with his children, and several other persons, were apprehended. So that their punishment might be the more exemplary and public, they were sent to Carthage, the capital of Africa, where they were examined before Anulinus the proconsul of that quarter of the Roman world. Saturninus, upon examination, gave such spirited answers and vindicated the Christian faith with such eloquence, so as show him worthy to preside over an assembly that possessed a faith of purity and truth. Anulinus was enraged by his reproofs, so he ordered him to be stopped from saying any more. He was then subjected to a variety of tortures, such as scourging,

tearing his flesh with hooks, and burning with hot irons. Having been thus inhumanly tortured, he was remanded to prison, and there starved to death. His four children, notwithstanding they were variously tormented, remained steadfast in their faith. They, being sent back to the dungeon in which their father was confined, they also were starved to death in the same manner. The martyrdom of three sisters: Three sisters, Chionia, Agape, and Irene, were seized at Thessalonica for being Christians. They were disciplined in the Christians faith, but had taken great precautions to remain discreet. They, therefore, retired to a solitary place, and spent their time performing religious duties. However, upon being discovered, they became emboldened in their faith and were convicted for their cowardice. They then prayed to God for strength and perseverance in the great trial they must undergo. When Agape was examined before Dulcatius the proconsul, she was pressed as to whether she was disposed to comply with the laws of the imperium and obey the mandates of caesar? She answered that being a Christian; she could not comply with any laws which had her worship idols and devils. Furthermore, she was resolute in her conviction and nothing will deter her from continuing in it. Her sister Chionia replied in the same manner. So, the proconsul not being able to draw them from their faith, he pronounced sentence of condemnation on them, to which they were burnt alive, on March 25, in the year of Christ 304. Irene was then brought before the proconsul, who

figured that the death of her sisters would have an impact upon her fears, and that the dread of similar sufferings, would persuade her to comply with his proposals. He, therefore, exhorted her to acknowledge the heathen deities, to sacrifice to them, to partake of the victims, and to deliver up her books relative to Christianity. But, she positively refused to comply with any of them. Then the proconsul asked her: who was it that persuaded her and her sisters to keep those books and writings? She answered that it was God, Who commanded them to love Him to the last. For this reason, she professed that she was resolved to be burned alive rather than give them up into the hands of her professed enemies. When the proconsul found that he could not persuade her, he ordered her to be exposed naked in the streets, for which shameful mockery she had been exposed. She was then burnt alive, in April 304, at the same place, where her sisters had suffered before her. The martyrdom of Theodotus and others: Theotecnus the proconsul of Dalmatia, who was as cruel as his bigotry, received the edict of persecuting the Christians with great satisfaction. He wrote to the caesar that he would do his utmost to root out Christianity from every place under his jurisdiction. Thus, being encouraged by the proconsul, the pagans began to inform against, abuse and persecute Christians. Great numbers were seized and imprisoned; their goods were destroyed, and their estates confiscated. Many fled into the woods, or retired to caves, where some supported themselves by eating on roots, while

others perished by famine. Many were also starved in the city, by means of the following stratagem: The proconsul gave strict orders, that no provisions whatsoever should be for sale in the markets without having been first consecrated to the idols. Hence, the Christians were compelled to eat what had been offered to the devil, or to refrain from food and perish. The latter dreadful alternative was chosen by many, who, to preserve the purity of their faith, heroically gave up their lives. During these dark days, Theodotus, a Christian innkeeper of Ancyra, did all that he could to comfort the imprisoned, and buried the bodies of several who had been martyred, though it was forbidden on penalty of death. He, likewise, privately assisted many with food, having laid in a great stock of corn and wine, he sold it at premium cost. Polychronicus, an apostate, upon being seized, forfeited his faith, in order to preserve his life, and informed against his friend, Theodotus. Having hearing of this treachery, he surrendered himself to the proconsul of his own accord. Upon his arrival at the court, he surveyed the instruments of torture with a smile, and seemed totally regardless of their effects. When placed at the bar, the proconsul informed him, that it was still in his power to save himself, but sacrificing to the gods of the imperium; 'and,' he continued, 'if you renounce your faith in Christ, I promise you my friendship and the emperor's protection, and will constitute you one of the magistrates of the town. Theodotus displayed great courage and eloquence in his answer: he absolutely refused to

renounce his faith, declined the friendship of the proconsul and protection of the caesar, and treated the idols with the greatest contempt. The pagans, upon hearing this, raised a great clamor against the prisoner, and demanded him to be immediately punished. The pagan priests, in particular, rent their clothes, and tore their chaplets, the badges of their offices, through rage. The proconsul complied with their desire, so Theodotus was scourged, torn with hooks, and then placed upon the rack. After this, vinegar was poured into his wounds, his flesh was scared with burning torches, and his teeth were knocked out of their sockets. He was then remanded to prison. As he went, he pointed to his mangled body, saying to the people, 'It is but just that Christians should suffer for him who suffered for us all.' Five days thereafter, he was brought from prison, tortured, and then beheaded. There was one Victor, a native of Ancyra, accused by the priests of Diana of having abused their goddess. For this imputed crime, he was seized and committed to prison. His house was plundered, his family cast out of doors, and his estate forfeited. When put to the rack, his resolution failed, and he began to waver in his faith, under the severity of his torments. Being returned to prison, in order to make a full recantation, God punished him for his intended apostasy; for his wounds mortified, and put an end to his life. Seven aged women of Ancyra were about this time apprehended for their faith. They were examined before the proconsul, who reviled their belief, ridiculed their age, and ordered

them to be delivered over to some young libertines. When one of the fellows, more bold than the rest, seized upon the eldest of the women, named Tecusa, she then addressed him: 'What designs, child, can you have on us, who are worn out with age and infirmities? I am now more than threescore and ten years old, my companions are not much younger; you may look on us as so many rotting carcasses, as we shall soon be, for the governor after death refuses us burial.' Then lifting up her veil, she shewed him her gray hairs, and added: 'You may, perhaps, have a mother of nearly the same age as me; this should give you some respect for us.' The young men so convicted by her admonition, they quickly desisted and immediately returned to their homes. The proconsul, hearing that his plot of having them prostituted failed; he determined to compel them to assist in the idolatrous rites of washing the goddesses Minerva and Diana. This was the custom in Ancyra for the annual washing of the images of those goddesses, and so washing was considered as a physical expression of adoration for the idols. So, they were brought to the temple, where they adamantly refused to wash the idols. The proconsul was so enraged, he then ordered them all to have stones tied about their necks and be cast into the water intended for the washing, in which they were drowned. The imperium divided: Whereupon the toils of the imperium became exacerbated for the former caesars to handle, both Diocletian and Maximian resigned the imperial diadem, and were succeeded by Constantius and Galerius. The

former was a prince of the most mild and humane disposition, while the latter was infamous for his tyranny and cruelty. These two divided the imperium between two equal courts: Galerius ruled in the East, while Constantius ruled in the West. The peoples of the two regimes felt the effects of the different dispositions of the caesars. For those in the West, they were ruled in the mildest of subtly, while those in the East were ruled under the misery of cruelty and oppression. Dreadful persecutions by Galerius: As Galerius bore an implacable hatred towards the Christians. He not only condemned them to tortures, but to be burnt, under slow fires. In this horrible manner: they were first chained to a post, then a gentle fire put to the soles of their feet, which contracted the callus till it fell off the bone. Then the flambeaux just extinguished were put to all parts of their bodies, so that they might be all the more tortured. Care was taken to keep them alive, by throwing cold water in their faces, and giving them some to wash their mouths, lest their throats should be dried up with thirst, and choke them. Thus their miseries were lengthened out whole days, till at last, their skins being consumed. When they were just about to die, they were thrown into a great fire, in which their bodies were burned to ashes, after which their ashes were thrown into some river. Julitta, a Lycaonian of royal descent, was a Christian lady of great humility, constancy, and integrity. When the edict for sacrificing to idols was published at Iconium, she withdrew from that city, taking with her only her young

son Cyricus, and two female servants. She was, however, seized at Tarsus. Being brought before Alexander, the proconsul, she professed herself a Christian. For this confession, her son was taken from her, and she was immediately put to the rack, and tortured with great severity, which she bore with pious resignation. The child, however, cried bitterly to get at his mother. When the proconsul observed the boy's tenderness, he was melted at the tears of the child. So, he took him upon his knee, and endeavored to pacify him. Nothing, however, could quiet Cyricus. So, the boy called to his mother. He then in imitation of her words, cried, 'I am a Christian.' This innocent expression turned the proconsul's compassion into rage. So, he threw the child furiously against the pavement, which bashed out his brains. The mother, who from the rack beheld the transaction, thanked the Almighty that her child was gone before her, and would have no worry, concerning his future welfare. To complete the torture, boiling pitch was poured on her feet, her sides were torn with hooks, and she was finally beheaded, April 16, in the year of Christ 305. Pantaleon, a native of Nicomedia, was instructed by his father in the superstitions of the pagans, but was taught the precepts of the Gospel by his mother, who was a Christian. Applying to the study of medicine, he became eminent in that science, and was appointed physician to the Galerius the caesar. The name of the Pantaleon in Greek signifies humane, and the appellation well suited his nature, for he was one of the most benevolent men of his time. But, his

extraordinary reputation roused the jealousy of the pagan physicians, who accused him to caesar. Galerius, upon finding him a Christian, ordered him to be tortured, and then beheaded, which sentence was accordingly executed on July 27, in the year of Christ 305. Hermolaus was an elder and pious Christian. He was an intimate acquaintance of Pantaleon, who suffered martyrdom for his faith on the same day, and in the same manner. Juitta of Cappadocia, was a lady of distinguished abilities, great virtue, and uncommon courage. She was put to death in consequence of the accusation of a heathen, who had usurped her estates, and bribed the judges in his favor. Refusing to offer incense to the pagan deities, she was burnt to death. Eustratius was secretary to the proconsul of Armenia. He was thrown into a furnace, for exhorting some Christians, who had been apprehended, to persevere in their faith. Auxentius and Eugenius, two of Eustratius' adherents, were burnt at Nicopolis; Mardarius, another friend of his, died under torment; and Orestes, a military officer, was broiled to death on a gridiron, for wearing a golden cross at his breast. Theodore, a Syrian by birth, a soldier and a Christian, set fire to the temple of Cybele, in Amasia, for his indignation at the idolatrous worship practiced in it. Consequently, he was scourged, and on February 18, in the year of Christ 306, burnt to death. Dorothea, a Christian of Cappadocia, was, by order of the proconsul, placed under the care of two women, who had become apostates to the faith, so as to persuade her to follow their

example. But, her discourses had such an effect upon the two apostates that they reconverted. Soon after, they were put to death. And Dorothea was tortured and then beheaded as well. Pancratius was a native of Phrygia. Being found to be a Christian, he was brought to Rome by his uncle, where he suffered martyrdom. Cyrinus, Nazarius, Nabor, and Basilides were four Christian officers at Rome. They were cast into prison for their faith, where they were scourged with rods of wire and then beheaded. Two Roman military officers, Nicander and Marcian, were apprehended on the same account. As they were both men of great abilities, the utmost endeavors were made to induce them to renounce Christianity. Being without effect, they were ordered to be beheaded. The execution was attended by vast crowds of the populace, among who were the wives of the two sufferers. The consort of Nicander was a Christian, and encouraged her husband to meet his fate with fortitude. But, the wife of Marcian being a pagan, entreated her husband to save himself, for the sake of her and their child. Marcian, however, reproved her for her idolatry and folly, but tenderly embraced her and the child. Nicander, likewise, took a leave of his wife in the most affectionate manner, and then both, with great resolution, received the crown of martyrdom. Besides these, there were many others, whose names and sufferings are not recorded by the church historians. Martyrdoms in Naples: In the province of Naples several martyrdoms took place: in particular, Januarius, bishop of Beneventum; Sosius,

deacon of Misene; Proculus, another deacon; Eutyches and Acutius, two laymen; Festus, a deacon; and Desiderius, a curate, were all condemned, by the prefect of Campania, to be devoured by wild beasts for professing Christianity. The beasts, however, not touching them, they were then beheaded. Marcellus, a centurion of the Trajan legion, was posted at Tangier. Being a Christian, he suffered martyrdom under the following circumstances: While stationed there, the birth day of caesar was kept, and the sacrifices to the pagan idols made a considerable part of that solemnity. All the subjects of the imperium were expected to attend and confirm to the blind religion of their prince. Marcellus though, who had been well-instructed in the duties of his position, expressed his detestation of those profane practices. So, he cast away his belt, the badge of his military character, at the head of his company, and declared aloud that he was a soldier of Christ, the eternal King. He then relinquished his arms, professing that from that moment: he ceased to serve caesar and expressed his contempt for the gods of the imperium, proclaiming they were no better than deaf and dumb idols: 'If,' he continued, 'their imperial majesties impose the obligation of sacrificing to them and their gods, as a necessary condition of their service, I here throw up my commission, and quit the army.' This testimony occasioned an order for him to be beheaded. Cassian, secretary to the court which tried Marcellus, expressed his disapprobation of such proceedings. He was then ordered into custody. When

professing himself a Christian, he was met with the same fate. The martyrdom of George: George was born in Cappadocia, of Christian parents; by whom he was instructed in the doctrines of the Gospel. His father died when he was young, so he travelled with his mother to Palestine, which was her native country. She inherited an estate there, which afterwards descended to her son. George, being active and spirited, became a soldier, and eventually made rank of tribune. In this position, he exhibited great powers of courage, to which he was promoted in the legion by Diocletian. During the persecution, he resigned his command, went boldly to the senate-house, and proclaimed himself a Christian, taking occasion at the same time to remonstrate against paganism. This conduct so greatly provoked the senate, that he was ordered to be tortured, which he underwent with great constancy. He was afterwards by the orders of caesar: dragged through the streets and beheaded. Amen and amen!"

After ten hours of this, the judge has had enough! He orders them to be brought down from the scaffolding. He then proclaims over them a pardon, "I release you all into the city tomorrow. May God have mercy on your souls!"

He adjourns his court, in which he has his men disassemble and remove all the torture works from the courtyard. The missionaries' pairs of clothes and their belongings are returned to them. The men also help to

administer water to the missionaries, before they are summarily dismissed from the courtyard.

During the night, the missionaries lay out, as dead for burial, on the sandy ground beneath the stars shining over them in the night sky. A full moon shines brightly in the blue of midnight when the Spirit of God comes mightily upon them in the early morning hours of dawn. So when the sun begins to rise in the morning, they are stood to their feet with their wounds completely healed but the marks left for a memorial.

The judge comes out wearily to find them all standing in the midst of the courtyard, refreshed, dressed, and ready to be on their way. The judge gives a bewildered nod to the commandant, who then signals to the quartermaster to open the gates to the city. The missionaries walk pass the judge and commandant, like a regiment of soldiers on a march, through the open doors. They walk on the road towards the capital city of Anatolia, the great Assyrian city of Angora.

The Crushing

Once released inside the city, the missionaries seek either a church or a palace of refuge. Being led by the Spirit, they maneuver through the bazaars, markets, and squares, which are in the heart of the city. A man comes forward from a modest home and stands offering them a pineapple. He says, "You may enter if you wish?"

They enter into this man's home, where his family stands on rugs in the family room. Therein a lunch is spread out for them to partake. So, they lay their belongings in the corner of the lobby. They are then invited in by the dad and introduce them to his wife and three children: a son, and two daughters.

The family introduce themselves as Christians, who were in prayer, when they were told by the Spirit to expect these visitors and that they would be received with the offer of a pineapple. So, they are welcomed in to sit on cushions that surround the carpets in the room.

The mom presents to them a kuzu tandir of a whole roasted lamb, as well as a sini full of dishes to accompany the kuzu: onions, rice pilaf, breads, peppers, along with tea and ayran. The dad blesses their meal with a prayer of thanksgiving unto the Lord; and they all lift up an "Amen"! They eat heartily and have a brotherly time of fellowship with each other.

Constantine the Roman

After their supper, the sini is cleaned as well as the carpets. They then gather in the room to sing and play instruments unto the Lord with praises of halleluiahs and hosannas. When there was a lull in their singing and praising, Elias is led to conclude the matter of the ten epochs of Roman persecution on our brethren with that of "The purported vision of Constantine the Roman and the fate of Jewry": "Constantine became a champion of

the Christians: Constantine was a type of Cyrus, and an antitype of Christ. By this is meant that indeed Cyrus was an anointed shepherd of the LORD to have the house of God rebuilt. This was done by Jehovah GOD for the sakes of both Jacob and Israel, even though he had not known the LORD. So, for the sake of God's people, the Lord brought forth Constantine to persevere the people of Christ. Constantine then determined to redress the grievances of the Christians, for which purpose he raised legions of 30,000 footmen, and 8,000 horsemen to march on Rome, so as to depose Maxentius the caesar.

Considering that Rome was unable to defeat the God of Christianity, he reconciled to raise the true God above all other gods of Rome and transition caesar to be the prime overseer of the churches. The purported vision of Constantine that even church historians, such as Eusebius, question the validity, for if Constantine believed this himself, why did he neglect to be baptized, till on his deathbed, many years after this event is said to have occurred? So, there is reason to believe that it may have been a political fabrication (possibly a fanciful version based on the conversion experience of Paul the apostle), or rather an artful contrivance to motivate his legions to zealously descend on Rome and depose the caesar.

Moreover, was the deathbed baptism of Constantine as Xenophon, the Persian historian, had recorded of Cyrus? When Cyrus was near death, he made sacrifices to Jupiter, the sun, and the rest of the gods, giving thanksgiving to them for the care they had taken of him,

and petitioning them to grant happiness to his wife, children, friends, and country. So henceforth is what Constantine claimed to have seen: his legions, having advanced near Rome, on the 27th day of October, about three o'clock in the afternoon, when the sun was setting, there suddenly appeared to him a pillar of light in the heavens, in the form of a cross, with this plain inscription on or about it, 'In this overcome.' Constantine was greatly surprised at this strange sight, which was visible to his legions, who also wondered at it. The officers and commanders, prompted by their sorcerers and soothsayers, looked upon it as an inauspicious omen, portending an unfortunate expedition. The caesar himself did not understand it. Then the Lord appeared to him in a vision. With the cross in His hand, He commanded him to make a royal standard, like what he had seen in the heavens, and have it continually carried before his legions, as an ensign both of victory and safety. Early the next morning, Constantine relayed to his officers and commanders of how a royal standard needs to be made in the image of what he saw. So, he sent for proper workmen, and sitting down with them, he described to them the form of the standard, which he then ordered them to make with the utmost magnificence. Accordingly, they made it with a long spear, plated with gold, with a transverse piece at the top, in the form of a cross, to which was fastened a four-square purple banner, embroidered with gold, and beset with precious stones. This standard reflected an amazing luster, which towards

the top depicted the caesar between his two sons. On the top of the shaft, and above the cross, was placed a crown, overlaid with gold and jewels, within which was placed the sacred symbol, namely, the two first letters of Christ in Greek, X and P, struck one through the other. This device he would then not only display upon his shields, but also upon his coins. The deaths of Maximus and Licinius: After Constantine had engaged Maxentius, he defeated him, and entered the city of Rome in triumph. An edict was then published in favor of the Christians, to which Licinius joined with Constantine, and a copy of it was sent to Maximus in the East. Maximus, who was a bigoted pagan, hated the edict. But, being afraid of Constantine, he did not openly avow his disapprobation of it. So, he invaded the territories of Licinius. But, being defeated, he put an end to his life by poison. Licinius was not truly a Christian, but pretended to appear as such, because of the power that Constantine wielded. Even after publishing several edicts in favor of the Christians, Licinius put to death Blasé, a bishop of Sebaste, along with several bishops and priests of Egypt and Libya, who were cut to pieces and thrown into the sea. Moreover, forty soldiers of the garrison of Sebaste suffered martyrdom by fire. This cruelty and hypocrisy greatly incensed Constantine. So, he marched against Licinius, having defeated him, that caesar was then afterwards slain by his own soldiers. How the Lord wreaked vengeance on the persecutors of the Christians: As the ten persecutions of the Roman caesars came to an end, history indicates

how the Almighty showed His displeasure against enemies of the cross. No nation or individual will ultimately prosper when Christ Jesus, the Son of God, is rejected. During the persecutions of the holy martyrs, the Roman people suffered under the cruelty and tyranny of their rulers. The imperium, likewise, was perpetually afflicted by civil wars. During the reign of Tiberius, for example, five thousand were crushed to death by the fall of a theatre. On numerous other occasions, divine wrath manifested against that cruel and merciless nation. The caesars also did not escape without their just reward: Tiberius was assassinated, as were his three immediate successors: Galba, after a reign of only seven months, was put to death by Otho, who being vanquished by Vitellius, killed himself. Vitellius, shortly after, was tortured, and his body thrown into the Tiber. Titus is said to have been poisoned by his brother Domitian, who was afterwards slain by his wife. Commodus was strangled. Pertinax and Didius were put to death; Severus killed himself; Caraccalla slew his brother Geta, and was in his turn slain by Marcinus, who, along with his son, was afterwards killed by its own soldiers. Heliogabalus was put to death by the people. Alexander Severus, a virtuous caesar, was murdered by Maximinus, who was afterwards slain by his own army. Pupienus and Balbinus were assassinated by the Praetorian guards. Gordian and Phillip were slain. Decius was drowned, and his son killed in battle. Gallus and Volusianus were murdered by Amilianus, who within three months afterwards was himself slain. Valerian was

taken prisoner by the Persians, and at length flayed alive, and his son Gallienus was assassinated. Aurelian was murdered; as were Tacitus, Florianus, and Probus. Galerius died in a miserable manner, as did Maximinus of a horrible and loathsome disease. Maxentius, being conquered by Constantine, was drowned in his attempt to escape; and Licinius was deposed, and slain by his soldiers. The Jews, likewise, have suffered for their obstinacy and reprobacy in rejecting the Gospel, which was so graciously offered to them by Jesus Christ. Forty years had prophetically passed from when the Messiah was cut off to when the temple of Jerusalem was levelled with the ground by the legions of Titus. More than a million of the Jews were killed. Numerous others were sold as slaves. Many thousands were torn to pieces by wild beasts or otherwise cruelly crucified. Indeed, Jewry may have been perceived as having been eradicated, especially after the Bar Kokhba rebellion. For thereafter, their political power had certainly come to an end with Rome. The descendants of which, having once been peculiarly favored of God, were scattered in a diaspora to the nations of the earth. Moreover, they became a byword and a reproach among the Gentiles. Thus, the apostasy and reprobacy of Jewry are certainly, though sometimes slowly, punished by the Lord, Who is just, as well as merciful. Even though He has graciously refrained yet from visiting the sins of Jewry with Jacob's trouble, for which they deserve, let Christendom not take for granted this delay. Take for example how Paul explained

to the Romans how the Gentiles can be grafted in to the kingdom of God. One of the purposes of which was through their fall, salvation came to the Gentiles, so as to provoke them to jealousy. Consider though that the grace of God made possible for the grafting in of the wild olive tree of the Gentiles into the root of Jesse, because of the unbelief of the natural branches of Jewry. Should any of Jewry forsake unbelief in Christ, they may be grafted in as well, because God is able to graft them in again. So let the born again continue to abide via belief in the True Vine, for as Christ proclaimed, 'I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.' Now let us believers be moved with gratitude and praise unto the Lord, giving thanks for His tender mercies that are provided to us. While we bow before him in humble adoration, let us earnestly endeavor to preserve in our worship of Him, devoid of all ungodliness and superstition. Let us then look forward to the blessed hope, this will be the witnessing of the glorious return of our great God and Saviour Jesus Christ. He, 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Amen and amen!"

Seven signs in the Gospel of John

Then, Tim shares with them a study on the seven signs in the Gospel of John: "The first of these seven signs was at the wedding in Cana, when the Lord turned water into

wine. Interesting on 'the third day there was a marriage in Cana of Galilee', as when the marriage of the Lamb will take place, 'Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.' Not only is the mother of Jesus there, but both Jesus and his disciples were called to the marriage, 'And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.' 'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' So, when the marriage guests wanted wine, the mother of Jesus said to Him, 'They have no wine.' This then prophetically indicates the new wine in new bottles that is the words of God put in New Testament books, 'And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.' Then Jesus told her that His hour is not yet come, referring to His crucifixion: death, burial, resurrection, and ascension; and then His return, 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' Then His mother told the servants, 'Whatsoever

he saith unto you, do it', which is a truism of hearing the Word and doing it, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' 'My mother and my brethren are these which hear the word of God, and do it.' So, there were six water pots of stone, 'after the manner of the purifying of the Jews, containing two or three firkins apiece', which is akin to one set of six plus one seals; a second set of six plus one trumpets; and another set of six plus one vials, 'And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.' 'And I saw the seven angels which stood before God; and to them were given seven trumpets.' 'And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.' Jesus then told them, 'Fill the waterpots with water. And they filled them up to the brim', as with water and fire, 'John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.' 'And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.' 'And I saw another sign in heaven, great and marvellous, seven angels having the

seven last plagues; for in them is filled up the wrath of God.' 'And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.' 'And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.' 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.' So, 'When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at

the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.' So, when the LORD called the Bridegroom, Christ, and the 'good wine', being the raptured saints, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' 'This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him', as with great multitude of the fifth seal, 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.' 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the

Lamb.' Amen! The second of these seven signs was the healing of a certain nobleman's son. 'So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.' All of this is akin to the angel of death coming upon the first born in Egypt, 'And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.' Then, 'The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.' At this point is akin to the sign of Jonah, as well as doubting Thomas, 'For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.' 'Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.' 'And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.' And at this point is akin to when Jesus told the woman caught in adultery,

'Neither do I condemn thee: go, and sin no more.' 'So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.' Finally at this point is akin to the rapture occurring between the sixth and seventh seal, as well as akin to the Philippian jailer and his household coming to faith in Christ, 'And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' 'Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.' Amen! The third of these seven signs was the healing of the impotent man at the pool on the sabbath. This 'feast of the Jews' was Pentecost, when 'Jesus went up to Jerusalem' like at His return, when He comes up to Jerusalem, for 'I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my

garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.' There at the Bethesda pool with five porches was lying 'a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.' Then, 'an angel went down at a certain season into the pool', a ministering spirit, and stirred the water, so that whosoever stepped in when the water was stirred was made whole of whatever ailed them. So when Jesus 'went down' at His return and 'at a certain season', when great tribulation shall be shortened, and to be 'made whole' is to be raptured into glory, 'And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' Notably there was 'a certain man' that Jesus noticed, because 'he had been now a long time in that case'. So, He asked him, 'Wilt thou be made whole?' To which the impotent man replied, 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.' So, Jesus commanded him, 'Rise, take up thy bed, and walk.' The man believed the Lord and 'was made whole', so he 'took up his bed, and walked'. This was done on the day of the sabbath. This certain man was as the one taken, as opposed to the one left behind, from those who come to Christ during the great tribulation and were kept in exile. The pool represents the blood of

Christ, on which a certain man believes by grace through faith in Christ. To rise is to be raptured, because Christ is the risen Lord. The day of the sabbath represents the day of the Lord. But, the Jews rebuked the man cured for carrying his bed on the sabbath day, because 'it is not lawful.' He then professed of Jesus, Who told him, 'Take up thy bed, and walk.' So, they asked him, 'What man is that which said unto thee, Take up thy bed, and walk?' Again, he professed of Jesus, but the Lord was not found in that place. Later, Jesus found him in the temple, professing to him, 'Behold, thou art made whole: sin no more, lest a worse thing come unto thee.' What Jesus told the believer is since he has been made whole, saved, to 'sin no more' that is to be sanctified, 'lest a worse thing come unto thee', such as 'a sin unto death'. From this, he would then go before the Jews and professed Jesus by name, as to Who 'made him whole.' Of this the Jews sought after Jesus, and accused Him, because He 'had done these things on the sabbath day.' 'But Jesus answered them, My Father worketh hitherto, and I work.' This exchange illustrates how Christ had finished the work the Father gave Him to do, which was done on the cross, on which Jesus said, 'It is finished'. This great work of salvation is given as a free gift to those who put their faith in Christ and His finished work on the cross. Amen! The fourth of these seven signs was the feeding of a great company. When Jesus went away with His disciples on the other side of Galilee, a great multitude followed, having witnessed the miracles He had done. As Passover

was drawing near, they went to a secluded place up on a mountain. But, a great company of the multitude found them. Even though Jesus asked Philip how much it would cost to feed them, He already knew what He was to do. Peter brought forth a boy who had with him five barley loaves, and two small fishes, to which he questioned, 'What are they among so many?' So, Jesus had the men sit down on the grass, who numbered about five thousand. Then Jesus took the loaves with which He had given thanks and gave them to His disciples. They then distributed these to them that were seated on the grass. Furthermore, the same was done with the fishes, 'as much as they would.' 'When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.' These 'twelve baskets' are as the twelve thrones for the twelve apostles, 'And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' This miracle is an illustration of the marriage supper of the Lamb, 'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready', as with the passing from death unto life in glory, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting

life, and shall not come into condemnation; but is passed from death unto life.' When those men had seen the miracle Jesus had done, they proclaimed, 'This is of a truth that prophet that should come into the world.' And when Jesus perceived they would take Him and make Him a king, He withdrew from them and up into the mountain by Himself. Amen! This time between Pentecost to Passover illustrates a passing over from born again to glory, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' Selah! The fifth of these seven signs was Jesus walking on the sea with the bringing of the ship to land. After the feeding of a great company, Jesus' disciples went down to the Sea of Galilee, entered a ship, and rowed over the waters toward Capernaum. Darkness had descended, when they reached the midst of the sea, then 'the sea arose by reason of a great wind that blew.' Then they witness 'Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.' Jesus claimed them, saying, 'It is I; be not afraid.' As soon as they welcomed Him into the ship, 'the ship was at the land whither they went.' This is an illustration of Christ's return, as well as the rapture of His saints, 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the

tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' Amen!

The sixth of these seven signs was Jesus healed a man born blind. When Jesus had passed by a man born blind, His disciples asked Him, 'Master, who did sin, this man, or his parents, that he was born blind?' To which Jesus replied, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.' This is an illustration of how someone who is lost becomes born again. When Jesus gave up the ghost, darkness had overshadowed the cross, declaring that 'It is finished', for which salvation is imparted as a free gift to those who put their faith in Christ, 'Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.' After the Lord's proclamation, 'he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.' As the Lord proclaimed, prophesying, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the

gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.' '(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)' As such, 'the pool of Siloam' is as 'a sea of glass mingled with fire', 'And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.' Amen! The seventh of these seven signs was when Jesus raised Lazarus from the dead. Lazarus was of Bethany, where his sisters Mary and Martha lived. This was Mary, who anointed the Lord with ointment, and wiped His feet with her hair. Their brother Lazarus had fallen ill. So, they went unto Jesus, saying, 'Lord, behold, he whom thou lovest is sick.' Jesus assured them, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.' Even though Jesus loved all three of them, he remained two days still in the same place. Then He told His disciples, 'Let us go into Judaea again.' But, His disciples warned Him, 'Master, the Jews of late sought to stone thee; and goest thou thither again?' Then Jesus reproved them, 'Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he

stumbleth, because there is no light in him.' He then informed them, 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.' But, His disciples declared ignorantly, 'Lord, if he sleep, he shall do well.' Jesus was speaking of Lazarus' death, but they thought he meant of him taking sleeping. So, Jesus told them outright, 'Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.' By the time Jesus arrived, Lazarus had lain in the grave four days. Bethany was near to Jerusalem, so many of the Jews came to Martha and Mary, to comfort them concerning their brother. When Martha heard that Jesus had arrived, she met him, while Mary sat still in the house. Martha told Jesus, 'Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.' But Jesus proclaimed, 'Thy brother shall rise again.' To which Martha affirmed, 'I know that he shall rise again in the resurrection at the last day.' But Jesus again proclaimed, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?' To which she again affirmed, 'Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.' So, she went her way, and called to Mary discreetly, saying, 'The Master is come, and calleth for thee.' When she heard this she quickly went unto Him. At this Jesus had not yet entered into the town, but was in

the place where Martha met him. When the Jews, which were with her in the house, saw Mary get up and hastily go, followed her, saying, 'She goeth unto the grave to weep there.' They then witnessed Mary fallen at the feet of Christ, declaring to Him, 'Lord, if thou hadst been here, my brother had not died.' Jesus saw her weeping, and the Jews also weeping, He then groaned in the spirit, and was troubled, so He said, 'Where have ye laid him?' To which they told Him, 'Lord, come and see.' When they saw Jesus weeping, they said, 'Behold how he loved him!' But others of them complained, 'Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?' Then Jesus again groaned in Himself and came to the grave, which was a cave with a great stone rolled over it. So, Jesus said, 'Take ye away the stone.' Martha then protested, saying to Him, 'Lord, by this time he stinketh: for he hath been dead four days.' But Jesus reproved her, 'Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?' So, they rolled away the stone from the grave. Then Jesus lifted up His eyes, declaring, 'Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.' Once He had prayed openly, He then commanded with a loud voice, 'Lazarus, come forth.' Suddenly 'he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin.' Jesus then told them, 'Loose him, and let him go.' Many

among the Jews, who were there with Mary, witnessed this great miracle Jesus did, and so believed on Him. But some of them went to the religious leaders and informed them of the great miracle Jesus had done. This great miracle of Christ illustrates our walk of faith unto the first resurrection. Lazarus was a living testimony of what Paul prophesied, 'According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain.' 'But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Furthermore, 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' Amen! Amen and amen!"

When he finishes with his message, they resume their singing and praising well into the late night. They then retire to their respective rooms to sleep. The missionaries spread out their sleeping bags in the family room, when they sleep in their respective bags.

In the morning, the missionaries rise and roll up their sleeping bags. They take turns in the shower to change into fresh clothes and join the family in the family room, where they have breakfast.

Before the missionaries leave, they have a time of prayer. They are then given a vision of a great square, where the missionaries are paired, and go to the four corners, heralding the everlasting Gospel. In their midst is the faithful martyr, Antipas, bathed in the fiery light, testifying of his faith in Christ Jesus and prophesying of Revelation, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." They all see and witness the vision and say, "Amen!"

They then thank their hosts and go out from their home. They walk through the bazaars and markets down to the grand plaza in the heart of the city. There, before the great statue of the first king of Javan, they go in their pairs to the four corners of the plaza. From their respective corners, they preach the Gospel to visitors, tourists, and passersby alike. As more and more of them believe and put their faith in Christ for the salvation of their souls, they are born again.

The fall of the Northern world of the West

They go in the midst of the plaza, where Artemas sits on the base of the great statue and prophesies on "the fall of the Northern world of the West": "For the fall of the Northern world of the West began with a transition from nations of clay, exemplified in the West to nations of iron, exemplified in the East. Moreover, these nations of iron have with them power, as 'the wind was in their

wings', for a transition to take place, 'Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.' So, neither group of nations shall 'cleave one to another', as 'they shall not cleave one to another', therein is a division between these two groups of nations, 'And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.' After all of this came the destruction of all the institutions of both East and West, in which they reform to their original traditions. This all sets up for parallels between the two prophecies brought by Daniel in his book of prophecy, as with the great image and great beasts, which shall arise out of the earth: The head of gold being Babylon with a lion with eagle's wings, feet of a man and a man's heart being Neo Babylon: the Globalist American Empire; the arms of silver being Medo-Persia with a bear raised up on one side with three ribs in his mouth being Neo Medo-Persia: Iraq-Iran with Iraq divided among Kurd, Sunni, and Shia, and Iran taking Iraq, Syria, and Lebanon; the abdomen and thighs of brass being Greco-Roman with a leopard with four wings of a fowl on his back and with four heads, having dominion being Neo Greco-Roman: the four German Reichs of four world wars; and the legs of iron with feet partly of iron and partly of clay being the Holy Roman-Ottoman with a dreadful and terrible beast,

exceedingly strong with great iron teeth, devouring and braking in pieces, and stamping the residue with the his feet, diverse from all the beasts before him, having ten horns of the fourth Reich being Greater Assyria of a ten-nation kingdom, which is one of the two beasts of Revelation, 'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.' Out of these kings comes forth a certain king, who will depose the three great kings of the last days: the king of Assyria, the king of Rome, and the king of Israel, 'And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.' Then, this certain king's kingdom is the fourth beast, which is the fourth kingdom of Assyria and Babylon, the two beasts of Revelation, 'Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.' Before all these things have been fulfilled, there is a set up for the unfolding of the following prophecies in the books of the Psalms and Prophets. Of Daniel, there is the ram of Medo-Persia against the rough goat of Javan, seeing into the far future, 'for at the time appointed the end shall be':

a modern-day Iran verses Turkey, in which Daniel saw in the future that this ram will be able to come against this he goat, because there was 'no beasts' that 'might stand before him, neither was there any that could deliver out of his hand'. There were no allies to come to the aid of the he goat to withstand against the conquering of the ram over the fertile crescent of the region. But then the first king of Javan shall be able to rise against the ram and crush him, because 'there was none that could deliver the ram out of his hand.' But, when this king is so strong, he shall be deposed, with 'four notable ones' arising to the four corners of this kingdom, only for 'a little horn' to arise out of them, and he shall conquer the lands toward Syria, Mesopotamia, and Israel, 'And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.' Of this war, Daniel is told of the spiritual side of it, in which the prince of the kingdom of Persia verses the prince of Grecia, 'But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.' Moreover, 'Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.' While this is going on in the north and east of the Muslim world, a great confederation of

Muslim Arab nations will come against Israel, for 'They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah.' Concurrently, the prophets of Isaiah, Jeremiah, and Ezekiel have tables of nations listed as such that come against Israel: from Isaiah 13 and 23, they are as follows: Iraq, Jordan, Syria, Sudan, Egypt, Palestine, and Lebanon; from Jeremiah 46 and 49, they are as follows: Egypt, Jordan, Palestine, Arabia, Syria, Iraq, and Iran; and from Ezekiel 25 and 32, they are as follows: Jordan, Palestine, Lebanon, Syria, Arabia, Iraq, and Egypt. All these nations surround Israel in a confederacy to destroy her, but they are utterly defeated, 'Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth', which gives way for Israel to annex Jordan and expand into Greater Israel, she being the great whore. Then 'a king of fierce countenance' shall arise, this little horn, accompanied with 'the people of the prince', 'he shall confirm the covenant with many for one week', 'And in the latter time of their kingdom, when the

transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.' This 'one week' is the 70th week of Daniel, which consists of seven final years, culminating with the seventh seal of Revelation, 'And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.' In the midst of this week, Michael, the protector of heaven and prince over Israel, shall 'stand up' that is 'be taken out of the way', in which Jacob's trouble shall be unleashed on the people of God and the Jews, 'For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.' 'But I will shew thee that which is noted in the scripture of truth: and there is

none that holdeth with me in these things, but Michael your prince.' 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.' So then that Wicked shall be revealed, the little horn that comes out of the beast that rose out of the sea, and he shall come against the saints and overcome them at the peak of the great tribulation, 'I beheld, and the same horn made war with the saints, and prevailed against them; And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.' During these times come a series of wars, for which there is a war between the kings of North and South that of Greater Assyria verses Greater Israel, 'And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.' Upon the conclusion of this war shall follow another war from Gog of Magog on Greater Israel, in which the king of the North will have to face trouble out of the east and north, 'But tidings out of the east and out of the north shall trouble him: therefore he shall go

forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.' This war shall play out as prophesied by Ezekiel and culminate at the third woe of Revelation, which will include the kings of the east verses the kings of the earth, including their merchants of the earth, 'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.' The climax of this war taking place at Armageddon in Revelation, 'And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.' 'And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel

which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.' As all of this is commencing concurrently, Jerusalem will become the focal point of where the king of the North will verse Gog, 'the chief prince', and Magog, for which the Lord shall come against them and destroy them, 'Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.' Moreover, the king of the North will come against the last king of Judah to capture him, as prophesied in the very last of Jeremiah, 'And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, And changed his prison garments: and he did continually eat bread before him all the days of his life. And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.' Upon which the crescendo will climax with the fall of Babylon that great whore in Revelation, 'And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and

hateful bird.' This will unfold in the latter quarter of Jeremiah when Babylon has fallen, 'Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.' Then at the return of the LORD and His saints along with the coming of the seven shepherds and eight princely men, this king of the North, that little horn, the Assyrian, will come to an end, 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.' 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.' 'Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.' 'But the judgment shall sit, and they shall take away his dominion, to consume and to

destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Moreover, as prophesied in the latter half of Ezekiel, 'Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.' Then after the thousand years, there shall be a reprisal of Gog of Magog, spelling the end of nations, 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.' Then whereupon the great white throne judgement of God has concluded, then come the new heaven, new earth, and new Jerusalem, 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.' Finally, a clarion call is given of Jesus, heralding His return, 'Behold, I come quickly:

blessed is he that keepeth the sayings of the prophecy of this book.' 'And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.' 'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.' Amen and amen!"

Once Artemas had prophesied, he stands out in front of the great statue, where officers of the square and guards of the city move in to patrol. This causes the missionaries at the corners of the square to discreetly leave the plaza and go quickly to the house of the family that had hosted them earlier. They seek refuge there discreetly for when they can secretly escape from the city.

Meanwhile, Artemas is arrested and taken into custody of the warlord's palace. He is taken into the officers' quarters to await the warlord to sit in his judgment seat in the great hall of the palace. When the warlord finally takes his seat, Artemas is brought before him to be judged.

"You a Christian, no?" He directly questions him, so as to ascertain the defendant's position. Artemas simply replies, "Yes".

"You make a public spectacle of yourself to promulgate your religion to our people." Again, Artemas replies, "I

have shared my testimony of the faith I have in my Savior and Lord Jesus Christ."

"You had other things to say as well?" he counters. But, Artemas remains silent. So, the warlord adjourns with his proposal, pronouncing, "We will make a spectacle out of you!"

Later on that afternoon, Artemas is taken out into the judgment square, where the people of the city gather to witness the sentencing to be carried out on this prophet.

The warlord takes to his seat at the head of the square, and the people stand at the edges of the square to watch. The family and the missionaries appear as faces in the audience to witness what will become martyrdom.

Artemas is then brought out and stands, facing the warlord, and between a thlipsis press that is situated in the midst of the square.

"You see before you a great crowd of witnesses to which you professed your religion," he pronounces, then adding, "Recant of your religion and profess your allegiance to our god, the esteemed Assyrian!"

Artemas stands mute, having already professed his faith. So, the warlord proclaims, "We shall see when the press is applied if you shall not cry out for mercy and allegiance?!"

So, Artemas is stripped to his briefs and is placed flat to his back on the bedrock of the base. His arms and legs are stretched out with his wrists and ankles fastened to the base in an X-shaped formation.

The press is then lowered and locked against his chest and abdomen. Artemas can feel the weight and pressure of the great press ever so slightly against him! The warlord then signals for the executioner to lower the press a notch to apply some extreme pressure. The missionaries and their host family watch intently in trepidation for the sake of their brother. Artemas though maintains his composure, as the warlord signals for another notch to be applied. Notch after notch, the women and children leave for their home, as the men remain to witness along with the gathering. As more and more weight and pressure is applied, Artemas restrains himself against the tightening and pressuring of his guts. Eventually though the press is leveled that it begins to crush Artemas' insides. His eyes begin to bulge out with his mouth and tongue going agape. Once enough weight and pressure has been applied, his body finally gives out and he is frozen in shock. When he had finally expired, the men are forced to leave, as the crowd begins to disburse after the martyrdom has concluded.

They all meet back at the home, where the dad tells the missionaries that they must leave tonight, because the warlord will have his men search the city for them over

the next 72 hours. So, they quickly have a meal and a time of prayer, before the dad fills them in on how they will have the missionaries make their escape.

He relates to them the story of how Paul was led down in a basket from the city, so as to make his escape, "And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."

So then in the midnight hour, the dad and his sons take with them a cable of rope. They discreetly lead the missionaries through the alleyways of the neighborhood to a nearby house of a fellow believer's home. They are led in and quickly taken to the rooftop by the man of the household. There, the dad swings a lasso out across the expanse, casting it swiftly to one of the mounts around a parapet, where it snags around the cleft of the mount.

"One of you needs to go across to firmly secure the tightrope on the other side," he informs them. Tim volunteers. So, he carefully shimmies along the underside of the suspended rope some 16 to 20 meters from the patrol path below with the same length across to the other side. He then ties off the rope securely to the cleft of the mount.

The dad then gives Micah the other loop of rope. So, Micah then shimmies with it along the underside of the suspended rope to the other side. When he teams up with Tim, they take the drop rope and tie it off on the opposite mount of the parapet. The dad then sends each of the missionaries, one by one, to shimmy across the suspended rope until all of them have made it.

The last one to go was told to untie the suspended rope, so that they can take it up and not be detected. He also told him that when they all made it down the outside of the wall to snap the drop rope and take it with them for future use.

They follow his instructions and make it outside the wall discreetly. They all pull on the drop rope and snap it from the mount. Micah then stows it with him, as they make haste from the wall.

In the darkness of night, they quickly walk along the old path, away from the city. Only a full moon is shining to light their way through the wilderness. A ways toward the main road, they find themselves heading eastward through northern Anatolia toward Caucasia.

The Gospel Road to Caucasia

In the morning hour, the sun rises on the horizon. The missionaries sit at a bus stop along the main road. When a bus approaches the stop, they board it and pay the fee for a ride. They head north and eastward across central

Anatolia. They make a stop near the provincial city of Euchaneia.

While there, they take a break at a local vendor shop for refreshments and snacks. When the bus is fueled, the conductor calls to the passengers, "All-board!" So, they get on the bus and travel into the city, overlooking the region of the Black Sea.

They are dropped off at the clock tower in the circle of the city. They walk to a nearby park, where they go in pairs to witness for Christ to parkgoers, tourists, and visitors alike. Tim goes to the center of the park, where he preaches the Gospel to passersby. He then attracts a gathering that listens and is moved to put their faith in Christ Jesus for the salvation of their souls.

This gathering follows after Tim, among the other missionaries, to give audience to Tim, who teaches them a message on the "Gospel Prophecy of Mathew": "In Matthew, Jesus was born of a virgin and presented as the King of kings, 'And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.' In the order of Ezekiel in the Old Testament, He is presented as the Man, the Son of man, Who came to take away the sin of the world, 'All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass,

and a colt the foal of an ass.' 'And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.' 'For the Son of man is come to save that which was lost.' There are several themes in that Gospel that present salvation in Christ and chief among them are: repent, love, and mercy. Repent in the context of salvation in Christ is for sinners to turn from unbelief to believe in Jesus to be saved, 'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.' 'But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.' 'For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.' Love for neighbor and enemy alike is to appeal to each with the Gospel of salvation in Christ, 'Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect,

even as your Father which is in heaven is perfect.' Just as importantly is love in regards to the greatest commandment of Christ, 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' And of mercy in regards to the Gospel of repentance to salvation in the Lord, 'But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.' This reflects in the fourth beasts of Revelation, in which the first beast was like a lion: the lion represents the royalty of Christ as King of kings and Lord of lords, as well as King of the saints, 'And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.' 'And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.' Then there is an antitype of Christ, a type of Alexander, who is also known as Constantine, who is an anathema to the King of saints, and who is also that of the beast out of the sea in Revelation, and that of the first seal of the rider on the white horse, 'And I stood upon the sand of the sea, and

saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.' 'And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.' Then the false prophet that comes forth as the false messiah of Roman Babylon to herald in the first beast of Revelation that white horse of Roman Babylon and that rider with the bow of creasent moon, and with that crown of the Babylonian star, going 'forth conquering, and to conquer' to subdue the world of the 70th week of Daniel. This rider on this white horse will usher in 'the beginning of sorrows', and who is that false prophet that comes, 'saying, I am Christ,' but that of that Isa, 'For many shall come in my name, saying, I am Christ; and shall deceive many.' For out of this beast shall come many false prophets and false christs, 'And many false prophets shall rise, and shall deceive many.' 'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.' For this false prophet, shall come forth out of the secret chambers of the mystery schools in the land of Nimrod, from the tower of Babel, to present the antichrist, the beast, the Assyrian, who shall come out of the desert, that wilderness of the sea, 'The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh

from the desert, from a terrible land.' 'Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.' 'And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' 'And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.' Amen and amen!"

Enos stands and preaches on baptism to those who remain and believe. The lot of them takes with them a change of clothes and goes to the bus station. They take three buses that go to the northwest of the city, where the Garden Lake is located. There, the missionaries baptize some three dozen newly born again believers in the waters of the lakeshore.

When they finish late in the afternoon, they all gather on the shore to have a time of fellowship. Certain families are dispatched from the gathering to return to their homes to bring back beach towels, blankets, rugs, and dishes of food to share in a potluck.

The missionaries pitch their tents and take turns to change into dry clothes. They also share their tents for those who remain and need to change as well. The missionary men

build a camp fire on the shore, where the missionary women string lines between trees in the park to hang out their wet clothes to dry.

They spend the evening well into the night, where they all gather around the fire with a potluck of dishes. They also have a time of singing, dancing, and praising the Lord in songs, and music of psalms, hymns, and Christian songs.

The missionaries take a bus early in the morning hours and go to Sebaste, a small city, also known as Silvas, located in the river valley of Kizilirmak. They are dropped off in the city's circle, where they go in pairs to the corners of the circle. From these points, they preach the Gospel to passersby and began to gather converts around them and hear the Good News!

Many among them believe and put their faith in Christ Jesus and the finished work He did on the cross for the salvation of their souls. So, they are added to the fold of the Savior and Lord of the saints. The Spirit of God comes upon those dozens of newly born again believers. Then, the missionaries lead these disciples to a nearby park, where Micah preaches to them on baptism.

The Spirit moves in the newly born again believers and they all go to the picnic grounds, which overlooks the railroad yards. There, they all preach the Gospel to passersby and to those who hear the Good News! Again,

Micah preaches to those hundreds of newly born again believers on baptism. From there, the Spirit moves in them all to go parading down the road, singing and praising hosanna and hallelujah to the Lord. They arrive at the bank of the river, which is adjacent to a road bridge, which crosses the river. In the waters of the river, the missionaries baptize these three hundred some believers.

When the missionaries finish baptizing all these believers, the missionaries camp out on the long breath of the sandy bank of the riverfront. As was done in the previous city, some of the families go to their homes to fetch changes of dry clothes, towels, blankets, rugs along with potluck foodstuffs. Meanwhile, the missionaries and change into dry clothes, build a campfire, and share their tents for those who stayed to change as well. They also string lines between the pillars of the bridge to help dry their clothes. A little later, these families return, where they join in with their company.

They, likewise, spend the evening into the nightfall, having a fellowship of sharing food stuffs, singing, and praising the Lord in songs of psalms, hymns, and spiritual gospel songs.

Early in the morning, some of the believers return to their homes, leaving the concentrated discipleship behind. So, the missionaries break camp and take with them, their discipleship, up to a hillside park, which overlooks the city. While sitting on the mound of an old cemetery,

Enos teaches them a message on the "Gospel Prophecy of Mark": "The Gospel of John Mark presents Christ as a 'beast of burden', burdened with the mission to suffer and die for the redemption of man unto Father God, 'For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.' 'And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.' 'For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' Like Matthew in this respect, in Ezekiel, in order of the living creatures, the Lord is seen as a lion, the royal king in both a respectable fashion, as well as in a mocking form: at the triumphal entry into Jerusalem, 'Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.' As opposed to when there was the plot to have Jesus killed, 'And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.' Themes that are prominent in this Gospel are: mercy, repentance, and love. Mercy is at the heart of this Gospel, as when Jesus and His disciples were departing from Jericho with a multitude following after them that a blind beggar, declared, crying out,

'Jesus, thou Son of David, have mercy on me.' And Jesus would tell him, 'Go thy way; thy faith hath made thee whole.' Then, 'immediately he received his sight, and followed Jesus in the way.' Love is also at the heart of this Gospel, in which Jesus is Lord, 'For in him dwelleth all the fulness of the Godhead bodily.' And to love the Lord is to love your neighbor as yourself, 'And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.' And to repent is to turn from dead works to believing the Gospel of salvation in Christ Jesus for the pardon of our sins, as when Jesus was in Galilee, preaching the Gospel of the kingdom of God, proclaiming, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' Who is sick, but the sinner, and who is a sinner above all who come short of the glory of God, 'And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.' 'For all have sinned, and come short of the glory of God'. Who is the great physician but Christ, Who forgives

sinners, for those who put their faith in His care for their salvation, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' The second beast of Revelation is that of a calf, which corresponds to the ox in Ezekiel, which is a servile beast, a beast of burden, which reflects in the ministry of Christ as the Suffering Servant, as presented in the Gospel of Mark, 'And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.' 'And whosoever of you will be the chiefest, shall be servant of all.' And also with the prophet Isaiah, 'Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.' The best example of this was when Jesus was rejected in Nazareth, 'And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.' The opposite of the Lord in this regard is the second beast of Revelation,

the false prophet, that of Isa. He comes in support of the first beast of revelation, the rider on the white horse of the third seal that will be opened, working miracles and mighty works of the dragon to exalt and give life unto the first beast, 'And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.' This Isa, this antipope, will reign over the great whore with the mark, the name, and the number for her citizens to buy and sell, and with a

pair of balances to ration out wheat and barley of artificial scarcity, 'And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.' But, the luxuries of wine and oil of decadence shall be available for the Kings of the earth, and the merchants of the earth to indulge, 'For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.' Consequently, when the Lord returns, the beast and the false prophet will be cast alive into lake of fire, 'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.' Amen and amen!"

When Enos finishes with his message, all of their discipleship is dismissed, where they return to their homes in the city. The missionaries then make camp, pitching their tents on the hillside, overlooking a small mosque and parlor house below. Among them are lines of tombstones and above-ground crypts. They, being tired and sleepy, retire early in their respective tents.

In the middle of the night, there is pitch-darkness out during that of the new moon. While they sleep peacefully, howls, as of werewolves, can be heard in the darkness right outside their tents. They stir from their sleep and peek outside the flaps of their tents. They see nothing but pitch blackness and sense an eerie silence. They can only feel the contours of their sleeping bags and the canvases of their tents. After a few minutes of this complete silence, they go back to sleep.

All of a sudden the howling begins again. They sit up and again look out from their tents. The howling all of sudden ceases. This time they stare out into the darkness and listen, but again there is complete silence. Then the moon shown, but it was not the moon. Rather a gigantic face shown in the night sky, which was that of a goblin, with a sinister grin on his pale face. The ghastly face shown in the darkness reflects the shadows that circle their tents. Their eyes adjust to see in the pale moonlight that these shadow figures resemble those of centaurs, galloping around their tents.

Tim and Micah direct them to not say a word. So, they return to their tents, where they quickly fold the flaps, and pray. After a while, they can hear from within their tents the sounds of nightlife from the city below them.

Later in the morning, they arise and break camp. They survey carefully the hillside, looking around and observing the site of the cemetery. They spy out the

mosque and parlor house below them. They stare at the partly cloudy blue sky. They look again below them, surveying the tombs and crypts, as well as the lay of the city.

Seeing everything as usual, they pack up their belongings and descend down to a nearby bus stop. They wait for the next bus en route to Karin. By midmorning, they take a caravan out across the Anatolian plain, making a stop-off in the old city of Acilisene. They have a coffee and lunch at a local döner in the heart of the small city.

After their lunch, they resume their trip out across the rolling plains, heading northward to Karim. They are dropped off at the Forum in the southern end of the small city in eastern Anatolia. They take the afternoon and go in pairs to various places in the small city, preaching the Gospel to numerous shoppers in the Erzurum Forum, students on the university campus, as well as tourists, passersby, and locals at various places of interest: throughout main street; at the Turkiye Monument; the twin minaret madrasa; the Three Tombs; the Theodosiopolis city centre; the tall minaret madrasa; and the citadel.

The missionaries gather numerous newly born again believers and go up to the national park in the northeastern corner of the city. They sit on a series of steps beneath a canopy of trees. They sit with their discipleship of three dozen believers on the steps. Micah

then teaches them on the message of the "Gospel Prophecy of Luke": "The Gospel of Luke presents Christ as the Son of man, 'Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' Themes of this Gospel are: mercy, love, and repentance. Mercy of Christ on them that fear Him, 'And his mercy is on them that fear him from generation to generation.' Love for God and neighbor, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.' Repentance to Christ, 'I tell you, Nay: but, except ye repent, ye shall all likewise perish.' 'Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.'

The third beast of Revelation is that of a man, as well as that of a man in Ezekiel, which is that of the humanity of Christ as God in the flesh: the God-man, as presented in the Gospel of Luke, 'Let this mind be in you, which was

also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' The Lord's humanity is opposed to that of the great whore, but also with His perfect humanity: Son of man verses the great whore, but also His perfect humanity verses the whore's sinful humanity, 'Hereafter shall the Son of man sit on the right hand of the power of God.' 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.' So, the whore's sinful humanity, as with her religious one: Jezebel, 'Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols'; and her personified one, wickedness, 'This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof'; and mystery Babylon, 'For true and righteous are his judgments: for he hath judged the great

whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.' Amen and amen!"

When he finishes with his message, the discipleship is dismissed. The missionaries then go to a nearby bus stop, waiting for an evening bus. They eventually are picked up by another caravan, taking them to the provincial border city of Kars.

By early evening, they are dropped off at a bus stop near a novelty park, overlooking a natural stream. Kars is a small and old city located in the region of Chorzene, which serves as a gateway to the Armenian Highlands to the northeast.

They are led to a nearby kafe, where they as usual at these places have a coffee and a bite to eat. The atmosphere is intimate, the service is cordial, and the coffee and morsels are delightful. The missionaries very much enjoy themselves, in which the mangers and the staff notice fondly. They are drawn to interact with the missionaries and begin to have conversations with them in between serving other customers.

Towards closing time near midnight, the missionaries share with these people the Gospel. They, being drawn by the Spirit, believe and put their faith in Christ for the salvation of their souls. The missionaries then invite them to come and camp with them in the nearby park for the

night. They all agree, and close the kafe for the night. Some among them go quickly and grab some camping gear of sorts and catch up with the missionaries, who walk the streets toward the stream and park. Among those newly born again believers is a house band that brings their instruments with them to fellowship with them.

When they arrive in the midst of this old out-of-season park, they make camp and have time of fellowship before they go to sleep. When the morning sun rises, they awake and stir to their feet. Elias gathers them for prayer and a time for breakfast, which both the missionaries and the kafe believers contributed to their foodstuffs.

He then shares with the newly born again believers on baptism, for which the missionaries baptise these saints in the waters of the nearby stream. After they are baptised, he invites them to go and refresh themselves and rejoin them on the mound later for a teaching. So, they go and follow through, while the missionaries refresh themselves with a change of clothes.

They go up and meet together on a hilltop, where a medieval castle is situated, overlooking a stone bridge below that crosses over the natural stream. Below them is an old cathedral to the twelve apostles, which is situated among restored bath houses on the outskirts of the city.

Elias then teaches them on the "Gospel Prophecy of John": "The Gospel of John presents Christ as the Son of

God, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' Moreover, the heart of this Gospel is said herein, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' Themes of this Gospel are: faith, grace, and love. Believe unto faith in Christ for salvation in Him, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Grace is found in Christ, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' 'And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.' Love is at the heart of Jesus' teaching, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.' The fourth beast of Revelation is that of the flying eagle, which corresponds with the eagle found in Ezekiel, for which they represent the deity of Jesus that was concealed within His humanity, as the God-man, 'Simon Peter, a

servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' 'And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.' The Lord's deity is opposed to the false deity of the dragon in Revelation, 'And the great dragon was cast out, that old serpent, called the Devil,

and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.' 'And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.' 'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.' Consider the Devil and Satan with that of Death and Hell, 'And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.' But, consider the fate of the dragon, 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.' 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.' Moreover, the final message of this Gospel is said thusly, 'But these are written, that ye might believe that

Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' Amen and amen!"

When Micah finishes with his message, he dismisses their fellowship. Their disciples go with song and praise in their hearts to open up their kafe for another day of business. Meanwhile, the missionaries went about their business of the Father, looking toward the province of Gurzan in the north, as their next mission.

Gurzan of Southern Caucasia

The missionaries though take a break and a caravan out to the southeast of Kars. There remain the medieval ruins of Ani, which are situated in various places on an open plain. They consist of a cathedral, a church to the holy apostles, a church to the holy redeemer, a citadel, and a series of disconnected fortress walls with turrets.

They take a respite in this place, walking among the ruins of the old Armenian village. Ani is a medieval ghost town, situated on a barren plain. They set up camp inside the half fallen dome of the Holy Redeemer Church. They camp there for three days and nights, spending their days exploring the ruins of the cathedral, the citadel, and the tower walls. They, likewise, spend their nights in fellowship of song and worship, as well as prayer of thanksgiving unto the Lord.

When their respite there was done on the morrow thereafter, they recall the caravan to retrieve them. They request of the driver to take them across the provincial border of Gurzan in southern Caucasia.

The Lomsia Castle

The missionaries take the caravan back to Kars for a stopover, before heading northward across the provincial border of Gurzan. From there, they are dropped off at the bus station in the heat of Lomsia, a small village city.

When they arrive, they go to a nearby outdoor restaurant and have brunch. Once they finish, they are led by the Spirit to the nearby plaza of the Public Service Hall. They go in pairs to the four quarters of the plaza, from where they preach the Gospel to all sorts of peoples: Turks, Karts, Armenians, Assyrians, Kurds, Russians, and some Greeks.

The Spirit of God moves in those who listen. They then believe and put their faith in Christ. The Spirit then comes upon them and they are born again.

Leonard comes forward and shares with these dozen or so born again believers, on baptism. They, who are gathered, go with the missionaries down to the bridge of a nearby river. Beneath the bridge, the missionaries baptise these saints down in the water. When they come up out of the water, they return to their homes and hostels in the area.

So, the missionaries take their belongings and go up to the grassy mound outside a great castle. They make camp near a line of firs of a nearby forest. Once they have built a campfire, numerous of those baptised believers, find the missionaries on the hillside. They gather with them, bringing foodstuffs and tea to share with the missionaries.

Well into the evening, they all sing songs, to which the missionaries pronounce upon their disciples, citing the words of God, 'Let the word of Christ dwell in you richly

in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.' And, 'Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God.'

Seven witnesses in the Gospel of John

Later on, Ernesto shares, with these disciples gathered, a message on "the seven witnesses in the Gospel of John", "The first of these seven witnesses was John the Baptist. John 'was a man sent from God', who 'came for a witness, to bear witness of the Light, that all men through him might believe.' Even though he was not the Light, he was sent to be a witness of the Light. He proclaimed of the Lord, professing, 'This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.' John's testimony was 'when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?' To which, he said, 'I am not the Christ.' So, 'they asked him, What then? Art thou Elias?' He replied, 'I am not.' But, are you that prophet?' He answered, 'No.' So, they directly asked him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?' he then prophesied, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.' They then asked him, 'Why

baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?' John then testified, 'I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.' Then when John saw Jesus, he proclaimed, 'Behold the Lamb of God, which taketh away the sin of the world. 'This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.' Then again John stood with two of his disciples, and they seeing Jesus, he professed before them, 'Behold the Lamb of God!' When these two disciples heard John testify, they followed Jesus. One of these two disciples was Andrew, the brother of Simon Peter. Later, Jesus would profess of John being a witness of Himself. As Jesus testified of John to His disciples, 'I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of

me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.' Amen! The second of these seven witnesses was the Samaritans. The religious leaders of Jesus' day heard that He made more disciples than John, so Jesus left Judaea toward Galilee. While going through Samaria, He came near to a city of Samaria named Sychar, to a parcel of land that Jacob gave to his son Joseph. He came upon Jacob's well, while being wearied from His journey, He sat upon the well at 'about the sixth hour.' Then a woman of Samaria came to draw water. So, Jesus asked of her, 'Give me to drink', because His disciples were in the city to buy meat. This woman replied, 'How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.' But, Jesus answered her, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.' Puzzled, the woman inquired, 'Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?' Jesus then professed, 'Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in

him a well of water springing up into everlasting life.' So then the woman requested, 'Sir, give me this water, that I thirst not, neither come hither to draw.' But, Jesus asked of her, 'Go, call thy husband, and come hither.' She confessed, 'I have no husband.' To which Jesus prophetically told her, 'Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.' She then responded by saying, 'Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.' Jesus again prophesied to her, 'Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.' She again confessed, saying, 'I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.' To which Jesus confessed to her, proclaiming, 'I that speak unto thee am he.' When His disciples had returned, they were surprised to see Him conversing with a woman, but they dare not ask, 'What seekest thou? or, Why talkest thou with her?' Suddenly, the woman then left her water pot and returned to the city, proclaiming to the men of that place, 'Come, see a

man, which told me all things that ever I did: is not this the Christ?' So, they left out of the city, seeking to find this Jesus. Meanwhile, His disciples were beseeching Him, 'Master, eat.' He chided them, professing, 'I have meat to eat that ye know not of.' So, they said to one another, 'Hath any man brought him ought to eat?' But, Jesus prophesied plainly to them, 'My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoyce together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.' Many among the Samaritans of that city believed on Jesus, because of what the woman had testified, professing to them, 'He told me all that ever I did.' Then when those Samaritans had gone to Him, they persuaded Him to stay with them, so He remained there two more days. While there, many more believed because of His own word, and they told the woman, 'Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.' Amen! The third of these seven witnesses is the works of Christ. Jesus attested to this when He said, 'But I have greater witness than that of John: for the works which the Father hath

given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.' He attested further by saying, 'For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.' Such works that Jesus did were miracles, one of the first ones of which was the turning of water into wine at a wedding in Cana, 'This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.' Moreover, 'many believed in his name, when they saw the miracles which he did.' Even among the religious leaders of Jesus' day did many believe on Him, but for the religious traditionalists, they did not confess Him, for fear of being put out of the synagogue. One of whom was Nicodemus, who came to Jesus one night, confessing to Him, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' Jesus did so many miracles among the peoples of His day that a great multitude followed after Him, because they witness the miracles and were later fed on a miracle. But, Jesus would challenge their sincerity, saying, 'Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.' Still many more believed on Him, declaring, 'When Christ cometh, will he do more miracles than these which this man hath done?' When Jesus stood in the plain among the company of His disciples, as well as a great multitude of people: 'out of all Judaea and

Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.' When Jesus had cured a man born blind, He informed His disciples, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.' Later, when Jesus had walked on water to reach the ship of His disciples, the vessel was being tossed in a tempest. Once He boarded their ship, the storm had calmed, for which they worshipped Him, proclaiming, 'Of a truth thou art the Son of God.' Later, the religious traditionalists would accuse Jesus, saying, 'This man is not of God, because he keepeth not the sabbath day.' But, there were those who questioned this saying, 'How can a man that is a sinner do such miracles?' After which there was a division among the traditionalists. Then Jesus would answer the Jews plainly, 'I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are

one.' They took up stones to stone Him, but He protested, telling them, 'If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.' He would escape them and go beyond Jordan to the place where John had baptized in Bethabara. Many of His disciples would resort with Him, declaring, 'John did no miracle: but all things that John spake of this man were true.' So, the religious leaders and traditionalists gathered in a council, commiserating, 'What do we? for this man doeth many miracles.' But still there were those who even though they witnessed His miracles believed not on him. Later at supper in the upper room, before His remaining eleven disciples, He declared, saying, 'Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' Moreover, having done among the Jews the works that no one had done before, He prophesied, declaring, 'If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.'

Whereupon Jesus was on the cross, when He knew His works were all accomplished, He declared, 'It is finished'! Then, He bowed His head and gave up the ghost, signifying that His greatest work was accomplished: the redemption of man to God. Amen! The fourth of these seven witnesses is the Father. Jesus also attested to this when He said, 'And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.' And, 'I am one that bear witness of myself, and the Father that sent me beareth witness of me.' John the apostle also bore witness of Jesus as 'the Word of life', declaring, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.' Jesus would further elaborate that He 'is in the bosom of the Father', meaning that He is physical manifestation of God the Father, saying, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' They also work in tandem with one another, doing the works, such as miracles, declaring, 'My Father worketh hitherto, and I work.' Moreover, He declared, saying, 'Verily, verily, I say unto you, The Son

can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.' Remember that God is a Spirit, Who is 'not willing that any should perish, but that all should come to repentance', as Jesus declared, saying, 'No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.' Furthermore, He turned back the fair-weather hangers-on from the miracle of the loaves and fishes by declaring, 'As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.' Later, while teaching in the synagogue before the Jews, He declared, saying, 'Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.' When in the upper room, Philip, one of His disciples, requested of Him, 'Lord, shew us the Father, and it sufficeth us.' To which Jesus reproved him, 'Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and

the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.' Lastly, Jesus prophesied by proclaiming, 'And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.' For as Paul the apostle declared, prophesying over the saints, 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Even John the apostle in Revelation, foresaw the final judgment as belonging to the Father, 'And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.' Amen! The fifth of these seven witnesses is the Scripture. Jesus additionally attested to this when He said, 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.' From John the apostle at the beginning of his Gospel, he declared by proclaiming, 'In the beginning was the Word, and the Word was with God, and the Word was God.' 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' Two incidents during Jesus' earthly ministry did the Scriptures testify of Christ Jesus. Once when at the beginning of Jesus' earthly ministry was 'the Jews' passover', then Jesus and His disciples went to Jerusalem. There in the temple, Jesus

found 'those that sold oxen and sheep and doves, and the changers of money sitting'. So, He made 'a scourge of small cords' and 'drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables'. And He rebuked those that sold doves, chastening them, 'Take these things hence; make not my Father's house an house of merchandise.' Then His disciples recalled what was written, 'The zeal of thine house hath eaten me up.' Soon thereafter when the Jews demanded, asking, 'What sign shewest thou unto us, seeing that thou doest these things?' Jesus then prophesied by proclaiming, 'Destroy this temple, and in three days I will raise it up.' They rebutted by declaring, 'Forty and six years was this temple in building, and wilt thou rear it up in three days?' Three more years till the year of Jubilee when Messiah was cut off, which is why John commented by saying, 'But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.' John the Baptist testified of how Christ was given the words of God in full and complete abundance by the Spirit of God, 'For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.' The Samaritans, having heard the testimony of the woman evangelist, believed on Christ because they heard from the Lord Himself rather than just her testimony alone, 'And many more believed because of his own word; And said unto

the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.' When Jesus healed the son of a certain nobleman, he believed the word of the Lord, and indeed his son was revived in the very hour in which Christ spoke the word, so he and his whole household believed, 'Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.' Jesus would declare publically that whosoever hear the Word of the Gospel and believe on the Father, Who sent the Lord, shall be saved, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' More so, Jesus described the words of God as spiritual and life-giving, 'It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' Even among the Jews, there were those who believed on Jesus and became His disciples, 'As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed'. But, for those Jews who refused to believe and rejected Jesus, He said thusly, 'I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.' 'Why do ye not understand my speech? even because ye cannot hear my word.' 'He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.'

When again contending with the Jews, who accused Jesus of blasphemy for declaring, 'I and my Father are one', He rebutted them by comparing in their law that 'gods' were so-called of their great leaders, such as Moses, 'Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?' Jesus would make His final public declaration of having come to redeem man unto the Father, Who sent Him and gave Him the words of salvation in Christ, 'And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' The Word was fulfilled at the last supper in the upper room, where Jesus prophesied that Judas would betray Him, 'I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.' When Jesus lifted up His prayer to the Father in the garden, He testified of having imparted the words of God to His disciples and for those who kept them, 'For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.' 'While I was with them in the world, I kept them in thy name:

those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.' 'I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.' Scripture was also fulfilled when Christ was on the cross: the Romans casting lots for His garments, 'They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did'; 'After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst'; when the Romans came to brake the legs of the condemned, they found Jesus had already died, 'For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken'; so that when one of the Romans pierced the side of Jesus, there came forth blood and water, to which those there observed, 'And again another scripture saith, They shall look on him whom they pierced.' Later, when Jesus was resurrected from the dead, certain of His disciples came to the tomb to find it empty, 'For as yet they knew not the scripture, that he must rise again from the dead.' Amen! The sixth of these seven witnesses is the Holy Ghost, Whom Jesus identifies as the Comforter, 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye

have been with me from the beginning.' He told the Jews that if God was their Father that they would love Christ, for like the Holy Ghost, both He and the Comforter 'proceedeth from the Father', 'Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.' Jesus testified of the Spirit of truth before His remaining disciples in the upper room, 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever'; 'Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you'; 'He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me'; 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you'; 'I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.' Paul, likewise, testified of the Spirit of God that dwells in believers and bears witness 'that we are the children of God', 'For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers'; 'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his'; 'The Spirit itself beareth witness with our spirit, that we are

the children of God'; 'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' John, also, testified that the Spirit is the Holy Ghost, and is of Godhead 'that bear record in heaven', 'This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.' Amen! The seventh of these seven witnesses are the disciples. When Jesus was in the upper room with His remaining disciples, He declared unto them that they will be witnesses of Him to the world, 'And ye also shall bear witness, because ye have been with me from the beginning.' This beginning was when 'Jesus began to preach' and called forth His first disciples, 'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and

followed him.' Luke, likewise, reiterated what Jesus had said, 'Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word'. Jesus would send His disciples out in pairs because the word of two or three witnesses may be established, 'But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.' Moreover, the preaching of the disciples will be a witness to all nations of the world, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' So that when Jesus stood trial before Pilate, He declared that He bore witness of the truth and that any one 'is of the truth heareth my voice', 'Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.' Of which, Jesus was referring to those who hear His voice and follow after Him, 'I am the good shepherd, and know my sheep, and am known of mine.' 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.' When Jesus had arisen and appeared to His remaining disciples, He prophesied over them that they will be witnesses of the Gospels, 'And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins

should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.' Furthermore, Peter proclaimed of his fellow disciples that any man, who was to be ordained of them to be one of the twelve, must have witnessed with them the resurrection of Christ, 'Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' So that when Peter and the other apostles were before the council, they professed, saying, 'We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.' Later on Peter would preach the Gospel before Cornelius the centurion, along with 'his kinsmen and near friends' of the Gentiles, professing, 'The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are

witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.' Finally, John would summarize the matter of his fellow disciples bearing witness of Christ in the written Gospels of the New Covenant, 'This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.' 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.' Amen! Amen and amen!"

When Ernesto finishes with his teaching, the missionaries prepare to go sleep. Most of the locals go home, but a few

of the tourists stay and camp out with the missionaries till morning. When the sun begins to rise, the missionaries have a time of breakfast of leftovers with their remaining fellowship. When they break camp, they pray with their disciples and dismiss them, for they are to move on to the next stop.

Kartvel

The missionaries take a caravan from the station that cuts across the lowlands. They ride down over the relief, which overlooks the city of hot sulfur springs below. They descend to the plain of the city at the nearby foothills.

They arrive in the provincial city of Kartvel in the heart of southern Caucasia. They are dropped off at the stop in the Square, near the Circle Plaza, where they take in a local donut shop for a coffee and crawler. Once they finish, they go in their pairs throughout the lay of the plaza, preaching and sharing the Gospel with all sorts of tourists, visitors, passersby, and locals.

The Spirit draws many among them to hear and receive the Good News unto being born again. They all gather with Leonard in the center of the plaza, where these four dozen or so newly born again believers listen to him preach to them on baptism.

So, they all go parading down in to the great botanical garden some ways south of the square to where fresh

water flows. There among the seasonal flowers and in the waters beneath a waterfall, the missionaries baptise these believers.

When they baptised them all, the saints go and return to their places in the city. The missionaries go and make camp on a nearby hilltop. They camp among the ruins of an old fortress of antiquity and a restored church of prescribed cross.

After they have made camp on a grassy mound, they hang out their wet clothes beneath the walls of the castle and among the bushes and hedges. On a barren dirt space, they build a fire to brew tea and cook up some of their foodstuffs.

Seven testimonies of Christ Himself in the Gospel of John

After a while, some of their disciples find them among the hillside ruins. So, they make camp with them. While they gather with them around the fire, Jose is moved in his spirit to teach those gathered on "the seven testimonies of Christ Himself in the Gospel of John": "The first of these seven testimonies is the bread of life. After Jesus had fed the great multitude by way of a great miracle, He went away from them, for they were moochers, wanting nothing more than to receive free food from the Lord. Now when they caught up with Jesus on the other side of Galilee, these freeloaders sought Him all the more for a free lunch. So, Jesus declared to them, professing, 'I am that bread of life.' Moreover, He called them out for their

carnality, saying, 'Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.' They balk, demanding He give them a sign, so they may believe on Him. Jesus then reproved them, proclaiming, 'Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.' Furthermore, He prophesy over them, declaring, 'And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.' Then these Jews disputed with Him, because He said, 'I am the bread which came down from heaven.' He then rebuked them, prophesying, 'Verily, verily, I say unto you, He that believeth on me hath everlasting life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him

up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.' Jesus spoke of His flesh and blood in the spiritual sense that they must 'eat' of His flesh and blood, which is to believe on Him and put their faith in Him, so as to be saved and born again. Then in memorial of Christ's living sacrifice on the cross, they may have communion with Him, as with the loaf and cup. Amen!

The second of these seven testimonies is the light of the world. When Jesus' disciples questioned as to how a man was born blind, they wondered, asking, 'Master, who did sin, this man, or his parents, that he was born blind?' To which Jesus declared, proclaiming, 'As long as I am in the world, I am the light of the world.' Also, 'I must work the works of him that sent me, while it is day: the night cometh, when no man can work.' So, He worked a miracle and healed the man born blind. John would prophesy of Jesus, professing, 'In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.' Moreover, John professed of John the Baptist, who bore witness of Christ that He is the light of the world, 'The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to

bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.' When Jesus was reproofing Nicodemus, who discreetly came to Him by night, He proclaimed that He is the light that came to the world, professing, 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.' Jesus said of John the Baptist, proclaiming to some of his former disciples, 'He was a burning and a shining light: and ye were willing for a season to rejoice in his light.' Later, Jesus would declare before the witnesses that were there when the woman caught in adultery was brought to Him by the religious leaders, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' Later still Jesus would reprove His disciples by posing a rhetorical admonishment on their faith, 'Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.' He was encouraging them to remain faithful in following His lead. Now just before the last supper in the upper room, Jesus warned the people of His day, to put their faith in Him, before what they were to witness of His passion, 'Then Jesus said

unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.' 'I am come a light into the world, that whosoever believeth on me should not abide in darkness.' Amen! The third of these seven testimonies is the door. Jesus was addressing some of the religious leaders after He had healed a man born blind. Jesus said they see and that their sin remained, because they know and study the laws yet have not repented to Him. Jesus would declare to them, proclaiming, 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.' He again reiterated, saying, 'Verily, verily, I say unto you, I am the door of the sheep.' This was impressed upon them to show them the way of the Lord that they must enter by Him into His kingdom. He again plainly reiterated, saying, 'Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.' Instead of entering, they insist on going 'some other way' that is the keeping of the laws, which is a dead work unto salvation. But, if they, being religious leaders, would enter into His fold by believing on Him, then they shall be pastors of His disciples in His kingdom. Later Jesus would give a parable on the ten virgins to His

disciples about when 'the door was shut'. He likened the five wise ones to those born again, who have within them the oil of the Holy Ghost, as opposed to the five foolish ones, who are but false disciples, much like some of those religious leaders, who apostatized, 'Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' So after Jesus had healed Peter's mother, who had been bedridden with a fever, numerous city dwellers of Capernaum brought with them all manner of those that were diseased and possessed with devils. So much so that 'all the city was

gathered together at the door' of 'the house of Simon and Andrew'. There, 'at the door' Jesus 'healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.' Sometime thereafter, again in Capernaum at the house of Simon and Andrew, 'many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.' Jesus would also preach to His disciples and to the multitudes upon the mount on how to pray, 'But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.' Later on when Jesus was teaching His disciples privatively on the mount of Olives, He taught them about a parable of the fig tree that 'When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.' The doors being the last years just before His return, for which the generation that will witness all the things that He prophesied concerning His return, they shall not all pass before His return, which will be 'at the doors.' Whereupon Jesus was resurrected, 'behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.' The door was opened, revealing that Christ had indeed risen from the

grave! On the day of the resurrection of Christ Jesus, that 'same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.' 'And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.' Amen! The fourth of these seven testimonies is the good shepherd. This was part of a parable that Jesus gave to some of the religious leaders after He had healed a man born blind. He declared unto them, saying, 'I am the good shepherd: the good shepherd giveth his life for the sheep.' He continued by explaining, 'I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.' He would speak of His sacrificial death to redeem His people unto the Father. He would also speak of 'other sheep', who are the Gentiles that also hear His voice and come into 'one fold'. This is fulfilled in Christ, for which David was a type, and a prophesy of Ezekiel, 'And David my

servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.' Concerning His people, He would be 'moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.' So, He would 'teach them many things' of God and Gospel. This would fulfill what Isaiah said, prophesying, 'He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.' When upon the mount of Olives the night of Jesus' betrayal, He told His remaining disciples, prophesying, 'All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.' This fulfilled a prophecy of Zechariah, stating, 'Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.' So that after Jesus was resurrected, He was declared the 'great shepherd of the sheep', in which the shedding of His blood established an 'everlasting covenant' of the New Testament, 'Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant'. This 'everlasting covenant' is fulfilled in Christ, as Ezekiel foretold, prophesying of the Lord, 'And I will make with them a covenant of peace,

and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.' Whereupon the return of Christ, He shall vanquish the beasts of the antichrist and false prophet in His power and glory; and He shall gather all nations and 'as a shepherd divideth his sheep from the goats', from which He will 'set the sheep on his right hand' and 'the goats on the left.' Finally then Peter reminds us that we were far from the Lord in sin but have been redeemed unto Father God via 'the Shepherd and Bishop of your souls', 'For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.' 'And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' Amen!

The fifth of these seven testimonies is the resurrection and the life. Before Jesus raised Lazarus from the dead, He testified of Himself, prophesying, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' Martha, who was with Him, said of her brother, 'I know that he shall rise again in the resurrection at the last day.' But, Jesus said unto her, 'And whosoever liveth and believeth in me shall never die. Believest thou this?' To which she affirmed, saying, 'Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.' John would also testify of Jesus in this regard, proclaiming, 'In him was life; and the life was the light of men.' Jesus spoke in a parable of the great banquet about when missionaries and evangelists go out among the people to call them for the

sake of the Gospel, go among 'the poor, the maimed, the lame, the blind' whether they are so in spirit or physicality, because 'thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.' And when Jesus was challenged by certain of the religious leaders, who denied that there was any sort of resurrection, He reproved them, prophesying over them, 'The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.' Jesus would testify of Himself unto the Jews of His day, declaring, 'For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.' Furthermore, He testified, proclaiming, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in

himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Indeed, when Jesus was on the cross and had given up the ghost, 'behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.' Amen! The sixth of these seven testimonies is the way, the truth, and the life. When Jesus had His remaining disciples in the upper room, He declared unto them, proclaiming, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' What is the way of Jesus but when John the Baptist testified of himself, proclaiming, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.' Isaiah described the way of the Lord, prophesying, 'And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No

lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.' Moreover, Peter would testify of this way when he professed, 'Lord, to whom shall we go? thou hast the words of eternal life.' Jesus forewarned the religious leaders, when He was teaching in the treasury of the temple, prophesying, 'I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.' Again, when Jesus was with His remaining disciples in the upper room, prophesied of going the way of the Lord in death and resurrection, so as the Holy Ghost will be sent to indwell His born again believers, 'But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' Furthermore, when Jesus gave His sermon on the mount, He illustrated how the way, 'the strait gate', works for those who believe in Him by grace through faith, as opposed to those who reject His Gospel, 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' Jesus would then remind the disciples of John the

Baptist what John had prophesied of the Messiah, and Jesus testified of this, confessing of Himself, 'For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.' When Jesus, after having been resurrected, was on the road to Emmaus, He revealed Himself to two of His seventy disciples, professing to them, 'Ought not Christ to have suffered these things, and to enter into his glory?' A part of the way of the Lord is entering into His glory that of eternal life and His kingdom. Finally, when the writer of Hebrews spoke of the 'first covenant' verses the 'better testament', he illustrated how the structural tabernacle of the temple was replaced with the bodily tabernacle of Christ, for those who go 'the way into the holiest of all', which is to believe on Christ and the redemptive work He did on the cross for our salvation, 'But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.' Selah! What is the truth of Jesus, as when John in his Gospel, testified of Christ, proclaiming, 'For the law was given by Moses, but grace and truth came by Jesus Christ.' When addressing the Jews, Jesus rebuked them for their apostasy and hypocrisy, prophesying, 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because

there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' Now when Jesus was with His remaining disciples in the upper room, He taught them about the Spirit of truth in them, professing, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.' John would again testify of this truth in his epistle, proclaiming, 'And this is the record, that God hath given to us eternal life, and this life is in his Son.' This truth is found in the redemptive work of Christ on the cross, as Peter would testify of in Acts, 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' 'Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' Paul would testify of this truth in Christ, when in his epistles, he proclaimed, 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.' 'And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' 'For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.' 'For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?' The writer of Hebrews would prophesy of this truth in Jesus, being 'the true tabernacle' of His body broken for our redemption on the cross, and as well in His resurrection and

ascension, entered into heaven and is 'in the presence of God for us', 'A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' 'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us'. Selah! What is the life of Jesus but what is found in the Gospel of John, where he professed of Christ, declaring, 'In him was life; and the life was the light of men.' Jesus would succinctly testify of the life in Him, where He proclaimed Himself 'the living bread', as well as 'the resurrection, and the life', prophesying, 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.' And, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?' Amen! The seventh of these seven testimonies is the vine. When Jesus was in the upper room with His eleven remaining disciples, He gave a discourse on how He is the true vine, for He declared, professing, 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' If a 'Christian' is a true believer, then he will bear the fruit of the Spirit in the Lord, which is the following: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Then Jesus

declared unto His disciples that they are saved and born again, 'Now ye are clean through the word which I have spoken unto you.' And, the word which He had spoken unto them is the New Covenant. So, He advised them, and proclaiming, 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.' These that bring forth much fruit are those that win souls to Christ and make disciples of the Lord, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.' 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.' He continued with a warning, 'If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.' This warning is for those who are false disciples, and are those who claim to be Christian but are not born again, for, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast

out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' He then professed, saying, 'As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' He then reiterated His new commandment, stating, 'This is my commandment, That ye love one another, as I have loved you.' Furthermore, He laid out what this new commandment entailed, prophesying, 'Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.' Again, He reiterated this new commandment, stating, 'These things I command you, that ye love one another.' He then warned them of the consequences they will face for confessing Christ, prophesying, 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the

world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.' He also professed of the words and miracles He said and did among His own, who by and large rejected Him, 'If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.' Moreover, He prophesied about how the Holy Ghost and His disciples will testify of Him before the whole world as a witness to all nations, 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.' Earlier when Jesus was teaching His disciples among the people, He taught them a parable about a barren fig tree, prophesying, 'A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come

seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.' He spoke on the nation of Israel and how during the course of Him having cultivated these people to bear the fruits of the Spirit. However, He found they have not borne any. This 'certain man' is the Son of man, and 'the dresser' is the Spirit of God, with 'this year also', being before Messiah was cut off. Then soon thereafter, He 'shall dig about it, and dung it' with the preaching of the apostles in Acts, but the 'then after that thou shalt cut it down' was when the city was sacked and the temple was destroyed to the ground in AD 70. He would then give another parable on the laborers in the vineyard or perhaps with the preaching of the apostles in Acts 'early in the morning': 'a man that is an householder' is the Son of man sending forth His apostles into the fields of evangelism, 'For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.' Then in 'the third hour' of martyrs and church fathers, they were sent, 'And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.' Then 'about the sixth and ninth hour' of evangelists, pastors,

and missionaries, they were sent, 'Again he went out about the sixth and ninth hour, and did likewise.' But, in 'the eleventh hour' come the latter rain generation of evangelists and missionaries that are sent to help bring in the final harvest of the Lord, 'And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.' So, when the Lord convenes His judgment seat, for His saints to receive reward and/or loss, they shall receive so equally, according to their works being tried by the fire, 'And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first

last: for many be called, but few chosen.' He then gave another parable on His people, who received Him not, ever since He established their earthly kingdom, and sent prophets they rejected and martyred. He prophesies of how they cut Him off as Messiah and of when they are judged in the hour in which He returns, 'And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?' Similar such parables are found in the Gospels

of Luke and Matthew respectively, concerning the wicked tenants. He finally prophesies with His remaining eleven disciples in the upper room of the vine in connexion with His ' blood of the new testament' bearing the ' fruit of the vine', proclaiming, 'For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' Amen! Amen and amen!"

When Jose finishes with his teaching, they have a time of fellowship with their disciples, in which they share feast and song around the fire. Well into the night, they play strings and sing songs of spiritual faith unto the Lord. By midnight, they camp out under the stars on the mound with the shadows of the ruins in the background of a waning fire.

In the morning, they awake and stir, to which they stoke the fire a bit to have a quick breakfast, before they extinguish it. The missionaries pray with their disciples, before they break camp, and move out for their next destination.

Highway to Ararat

The missionaries walk down around from the mound and between the baths towards the highway. They wait briefly at a stop, before they take the next passenger bus, heading southbound to Tashir in Ararat.

They go some 120 kilometers, winding south and westward across black prairies and alpine meadows for almost three hours. They are then dropped off near the park and cultural center in a small town surrounded by foothills, plains, and marshes, with a small river bordering the eastern side.

The missionaries are drawn to make camp on the outskirts of the nearby park. The park is a center for memorials and playsets for children. Once they have set up their camp, they go down to the center of town and onto the small campus of Saint Sargis Church. They go in pairs throughout the extent of the campus to share the Gospel with numerous passersby, tourists, visitors, as well as locals of Armenians and Russians. They preach the Gospel in tongues of those languages and attract several of them to listen. Most of them receive the Good News and put their faith in Christ Jesus for the salvation of their souls.

They, being born again, listen to Elias preach to them on baptism. So, they all go across town to the river front, where they baptise at least two dozen believers in the water. When they come up out of the water, they return to their places in town to refresh themselves.

The missionaries, for their part, return to their camp on the edge of the park. The men build a fire in a clearing in the midst of their tents. They hang out their wet clothes, strung between lines, the women set between the small

trees nearby. While they have a time to eat of their foodstuffs, they are visited by their disciples, who come with love gifts and more foodstuffs to give and share with them.

First John One and Two

During their time of fellowship, Enos is moved in his spirit to teach them on "First John One and Two": "So that 'the Word of life' is Jesus Christ, as well as the Bible, both Old and New Testaments, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.' For which the Father's Son is from 'the beginning', 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.' 'In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon

the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.' 'The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.' 'The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.' And 'have heard', 'It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.' 'Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.' And 'have seen', 'which seeth the Son', 'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' 'And 'have looked upon', as with the disciples, Mary, 'the apostles whom he had chosen', and Paul. As well as 'have handled', as with Thomas. 'For the life was manifested, and we have seen it, and bear witness', as with the transfiguration and post-resurrection appearances; and 'may have fellowship with us', 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.' So that our 'joy may be full', 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' 'Hitherto have ye asked

nothing in my name: ask, and ye shall receive, that your joy may be full.' And, 'the message' is the Gospel of John, 'This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' 'God is light': juxtaposed with the spiritual condition of man, 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.' And those that 'walk in darkness' are the unsaved, unless they doeth the truth, which is to work out your own salvation, to figure it out, as to who have not done the will of the Father yet, but must do so, so as to 'walk in the light', 'Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.' 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' As opposed to those, having not figured it out, and doeth not the will of the Father, as with receiving the free gift of salvation in Christ and His

finished work on the cross, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' To claim 'no sin' is akin to doing 'dead works', so as to turn to faith in Christ, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,' so as to confess our sins, so as to undergo sanctification, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' 'I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.' So, those who claim to 'have not sinned', walk in darkness and doeth dead works, so as to contradict the truth, the Gospel, 'If we say that we have not sinned, we make him a liar, and his word is not in us.' 'For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the

justifier of him which believeth in Jesus.' So, 'that ye sin not' is not that you give in to sin, but if so, 'we have an advocate with the Father, Jesus Christ the righteous', as in His righteousness imputed to us, as born again Christians, and with the Comforter, the Holy Ghost, He intercedes for us, 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.' 'Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.' And so Christ is 'the propitiation for our sins' and also 'of the whole world', as in provision, atonement, was made for the individual and the whole world, 'that whosoever believeth in him should not perish', 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And, 'his commandments' are Christ's commandments, which speak to the seriousness of keeping, doing, and His commandments: to study His word to show you approved that is enlightened in the new covenant, 'And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought

himself also so to walk, even as he walked.' So that 'the love of God perfected' is added to complete thy approval in our walk of faith in the Lord, 'For we walk by faith, not by sight', and: 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' 'And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.' 'And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.' The 'new commandment', the New Testament v. the 'old commandment', the Old Testament is the Word, JESUS, 'Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.' And 'in him', being Christ is also 'in you', the Christian, so the 'true light', Who is Jesus, and 'he is in the light' is also the Christian, but he that 'hateth his brother', who is also a Christian, puts himself in a state

of confusion, where he cannot rightly discern the word of God, and so falls in to heresy and apostasy, 'But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.' But, because of Jesus, 'your sins are forgiven you for his name's sake': so the fathers are elders; the young men are pastors; and the little children are disciples, 'I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.' 'I have written unto you, fathers' is the Old Testament; 'I have written unto you, young men' is the New Testament; 'known' is to discern rightly 'the word of God abideth in you'; and to 'overcome' is to be born again, passing from death unto life, unlike 'the wicked one', who is an antichrist, and doomed to destruction, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his

coming'. 'Love not the world, neither the things that are in the world' in a fallen world of sin, as with love of money and working of iniquity, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.' Workers of iniquity are lovers of money and their gods are their bellies, such as gifters and politicians, they are enemies of the cross of the Christ, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' 'For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' 'For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' 'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind

earthly things.' 'Little children, it is the last time', as in the last years of Revelation, 'and as ye have heard that antichrist shall come, even now are there many antichrists', which are false prophets and false-christs, such as cult of personality leaders, and their apostates and reprobates, 'Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things.' 'For many shall come in my name, saying, I am Christ; and shall deceive many.' 'And many false prophets shall rise, and shall deceive many.' 'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.' The nature and character of these antichrists are those who deny that Jesus is the Christ, and deny both the Father and the Son, such as Jews and Mohammedans, 'I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son

hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you.' But, we, who are born again, know and receive the word of God, because the Spirit of God dwells in us, 'But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.' He is the Comforter, the Holy Ghost, Who imparts to us, the saints: the truth found in the word of God, the Bible, 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;' 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:' 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Amen and amen!"

When Enos has said his message, they all camp out on the outskirts of the park grounds for the night. When morning comes, the missionaries have a time of breakfast and prayer with their disciples, before they dismiss them for their leave.

Erebuni of Ararat

At this point in the journey of the missionaries, they take this final leg, for this part of their mission through Ararat to Lake Sevan. They do missions in Gharakilisa, at the Fortress, and in and around a few towns of the great lake, which overlooks the province of Aras.

Motorway to Erebuni

The missionaries take a bus south to Karakilisa, or Vanadzor, where they are dropped off at a bus stop at Central park, near the Three Lakes. They are led to the circular campus of Gougark, where in pairs they go to different places around the fountains and share the Gospel with numerous Armenian locals and Russian tourists. The Spirit comes upon these three dozen or so hearers, who believe and affirm their faith in Christ for the salvation of their souls. Whether they are catholic or orthodox, they believe and are born again.

Before them, as they are gathered around the fountain, Juan preaches to them on baptism. They receive the message and follow along with the missionaries to a nearby lake in the center of the town. They walk along the way, beneath a line of weeping willows, where they baptise these newly born again believers in the ripples of the waters.

After they finish baptising, the newly born believers return to their homes in the town. The missionaries, on

the other hand, go down to the stadium green. They make camp among the bushy trees on the hillside, overlooking the overgrown grassy field, below them.

The men build a fire in a dirt clearing, while the women hang out their wet clothes on lines they string among the lower branches of the trees. While they brew tea, one of them picks on a guitar for songs to sing, their disciples return and stand on the grassy field, looking out to find them.

First John Three

Elias goes down to greet them. He invites them to sit on the roughshod stadium steps, where he teaches them on "First John Three": "The sons of God verses the world: the world does not know the sons of God, because they are spiritually blind to the people of God, even though they are not yet in glory, but they walk in sanctification, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.' So, 'when he shall appear, we shall be like him' that is when He returns, we shall be raptured and raised in gloried bodies, as He is in glory, 'Immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' A foretaste of this was when Christ appeared in His forty-day, post-resurrection appearances to His disciples and witnesses, where He was in His glorified body, 'The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.' Jesus came to fulfill the law, for which He did on the cross with His redemptive work, for those who have put their faith in Him, 'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever

sinneth hath not seen him, neither known him.' 'And ye know that he was manifested to take away our sins; and in him is no sin', because Christ's righteousness is imputed to the sinner, who believes on Him, 'He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' 'Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him', and those who sin have not obeyed the will of the Father, 'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' 'Little children' refer to the saints, and do righteousness, which is to do the will of the Father to be saved, 'Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.' The Son of God was manifested so as to destroy the works of the devil, which are the works of the flesh, 'Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,

murders, drunkenness, revellings, and such like'. Those that commit sin are those who are not saved, they being unbelievers, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' Being born of God is to be born again and is not in sin, because Christ's righteousness is imputed in those born of God, and 'his seed', is of the Spirit, 'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' 'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.' The message, which is from the beginning, is that 'we should love one another', not as Cain, who did dead works, and murdered his brother, 'For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.' So, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' And, 'my brethren' are again the saints, for whom the world hates us, because they hated Christ first, 'Marvel not, my brethren, if the world hate you. We know that we have passed from

death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.' So then, the saints need to be charitable one to another, for the 'need' to feed the church with alms, 'in deed and in truth' with good works and the words of God, 'But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.' For ensample of 'good works and almsdeeds', 'A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.' So, 'we are of the truth', which is of the Bible, 'And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.' 'And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.' 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' So, ask,

seek, and knock, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.' Finally, there is Christ's commandment, which is the will of the Father, 'And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.' Then there are Christ's commandments found throughout the Gospel of John, for ensample, and so 'dwell in him,' 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.' And, 'he abide in us', Who is the Comforter, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Amen and amen!"

When he finishes teaching them, he also invites them to join their camp on the forested hillside. They bring with them love gifts of tea, coffee, and foodstuffs for them all to enjoy. They sing and make merry unto the Lord in song and dance into the nighttime hours.

After midnight, they all go to sleep in their respective tents, in their sleeping bags, and on their blankets and

carpets. When they rise in the morning, they have breakfast with their fellowship. Before they dismiss their disciples, they pray with them and see them off from their camp.

So then, the missionaries break camp and go down to the bus stop, along the motorway. They take the next passenger bus that winds up across black prairies and down through alpine meadows to the provincial city of Erebuni.

Erebuni

While aboard the bus, the missionaries cross over the Hrazdan River in the northeast of the Ararat Plain. They observe the great mountains off in the northeast corridor of the provincial city, as they arrive in the heart of the city at Republic Square. They are dropped off at a stop in the great oval of the square. They look around in awe at the old stately buildings, the board plaza walk ways, with grand pools and great fountains, surrounding them.

They are led by the Spirit to make camp in the English Park, south of the great plaza. From there, they go in pairs to various places in and around the square: Eudora and Che to Children's Park; Dorcas and Flordelyn to Dancing Fountain; Ernesto and Elias to Freedom Square; Tim and Jose through Circular Park; and Micah and Juan to Luna Amusement Park. They preach and share the Gospel to numerous passersby, mostly Armenian city

dwellers and Russian tourists, in tongues of the local city dialect, as well as tongues suitable for the many diverse peoples they encounter, as the Spirit gives them the utterance.

Once they have gathered to themselves a great company of believers, who have put their faith in Christ for the salvation of their souls, they all go down to meet at the Park of Pools. There, Leonard awaits them, where he preaches to these newly born again believers, who were gathered there by the missionaries, on baptism. They baptise these hundred and thirty some saints in the pools of the rectangular park.

As they baptise each of these believers, they come up out of the water with a refreshed spirit, praising the Lord! They go to their homes and rooms in the city to change into dry clothes and gather alms for their patrons.

They return, binging love gifts, and finding the missionaries camped out on the outskirts of English Park, with large apartment buildings in the distance. Among the tall trees towards a small ridge in the rear of the park, they gather and fellowship with the missionaries there in a small clearing.

First John Four

During their fellowship, Juan is moved in his spirit to teach them a message on "First John Four": "First John Four begins with 'Beloved', which refers to us, the saints;

we are advised to test the spirits, because as Jesus warned, there are numerous false prophets out there to deceive even us, the elect, for we will know them by their fruits, 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.' We are called to search the Scriptures, whether they are so, as with the spiritual gift of discerning of spirits, because many among them are seducing spirits, doctrines of devils, and damnable heresies, 'To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.' For ensample, the Bereans, 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.' So as to spot false prophets with the discernment of the Spirit of God, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;' 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.' By knowing the Spirit of God, He shall confess with us, the saints, that Jesus is indeed the God-man, having been behold in His humanity, as the Son of man, 'Hereby know

ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.' The spirit of antichrist shall confess with unclean spirits that Jesus is not the Son of man, 'For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.' We, who are of God, 'have overcome them', these unclean spirits of antichrist, and 'greater is he that is in you', He being the Holy Ghost, Who is the Spirit of truth, verses 'he that is in the world', the devil and his unclean spirits of antichrist, 'Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.' 'Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.' 'And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our

conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.' Again, we, the 'Beloved', are to love one another, whereby all men will know we are Christ's disciples, 'Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.' And more importantly, the Son of man was sent 'to be the propitiation for our sins', meaning, 'Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.' 'No man hath seen God at any time' because He is perfect love, and 'If we love one another', then His love is perfected in us, which is the fruit of the Spirit, 'No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' 'But

the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.' The Spirit heareth and bore witness with our spirit that Jesus is the Son of God, 'And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' 'And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.' God has not given us a spirit of fear but of power and love toward God and brethren, 'Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.' And, God commend His love toward us that while we were yet sinners, Christ died for us, 'We love him, because he first loved us.' 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' So, 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.' And, 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two

commandments hang all the law and the prophets.' Amen and amen!"

After Juan finishes with his message, nightfall has descended. So, they all go to sleep in their respective tents, in their sleeping bags, and on their blankets and carpets. When the sunshine peeks through the tree line, they have breakfast with their fellowship. Before they dismiss their disciples, they pray with them and see them off from their camp.

The missionaries then break camp. They head up to the bus stop, where they first arrived, in the square. After a short while, they take a caravan, which departs from the city, going north then east. They head up across the highlands of Hrazdan, some 63 kilometers, to the lakeside village of Sevan.

Lake Sevan

The missionaries arrive at a stop in the midst of this idyllic town. They are led by the Spirit to go and make camp at the beachhead of the river, which runs through the town, from the lake. Once they have set up their camp, they return to the heart of the town. They then go in their pairs to the four corners of the alpine meadow village.

They preach the Gospel to numerous locals, tourists, and visitors. Among them are apostolic seminarians and subbotnik converts, who dispute with the missionaries

over the Good News with their religious traditional doctrines.

Rather than digress into bickering and debate, Leonard invites them all to go with them up into botanical garden, where he will teach them on what "overcome" means in the Gospels. They all agree and follow after the missions up into the picturesque forested area of the grounds.

First John Five

There in a clearing, off from the main trail, they gather in circles of three dozen or so acolytes. Among Sea buckhorn shrubs and tall Siberian fir trees, Leonard stands before this gathering of them sitting on blankets and rugs, and gives a message on "First John Five": "First John Five opens with how a saint overcometh is one who 'believeth that Jesus is the Christ is born of God', 'Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.' 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' To overcome is to be born again, and 'he that believeth that Jesus is the Son of God', 'For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world,

even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' And, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' John then gives testimony of the Son of God in regards to the Godhead, 'This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.' 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.' 'He that believeth on the Son of God hath the witness in himself' and the witness is the Holy Ghost and the record is the Gospel, 'He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.' And the liar is as such, 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is

no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' 'And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' Furthermore, John gives a concise summarization of the Gospels, 'These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.' This 'sin unto death' is the blasphemy against the Holy Ghost, which is the rejection of Christ and the Gospel, with such a one being given over to a reprobate mind, 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;' and 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.' 'All unrighteousness is sin: and there is a sin not unto death.' 'We know that whosoever is born of God sinneth not' is the one who has not committed the sin unto death, but is born again and so walking in sanctification, 'We

know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.' And so John gives his closing statements on what he has already explained, 'And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.' He gives a final warning for saints to reject idols, whether they be physical treasures or cults of personality, 'Little children, keep yourselves from idols. Amen.' 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.' 'Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's.' Amen and amen!"

These acolytes are astounded by his lesson. So, he preaches to them again, the Gospel. This time, they listen with uncluttered ears and believe on Christ to be born again. Micah then stands with Leonard and preaches to them on baptism as well.

They all then head out a side trail towards the lake. They walk along a main road that leads down to the lake. There among a bank of poppies on the shore, the missionaries wade out into the waters and have these newly born again saints baptised down in the waters of the lake.

After they baptise these saints, their disciples leave for their homes in the town. The missionaries then return to their camp, where they take turns in their respective tents to change into dry clothes. The ladies take their wet clothes and hang them out on lines they string between the branches of low-hanging trees.

The men build a camp fire in a clearing in the midst of their camp, brew tea, and cook some foodstuffs for them to eat, during the midday. By late afternoon, some of their disciples find their campsite, bringing alms and love gifts for them, and fellowship with them. By late in the evening, after some singing and worshipping unto the Lord, they again return to their homes.

Through the night, the missionaries sleep in their respective tents. Then in the morning, after a quick breakfast, they break camp. They then return to the stop, where they had arrived yesterday morning. They book a fare and take an available caravan, south along the lakeshore, some 68 kilometers to the lakeside village of Martuni.

When the missionaries arrive at the station, they are led by the Spirit to split in two groups of evangelists. One goes in and around the area of the Central Square to preach the Gospel, while the other goes in and around the campus of the Saint Mary Church to share the Good News.

By the power and ministry of the Holy Ghost, many among the Armenians, Greeks, and Russians there put their faith in Christ for the salvation of their souls. Among those newly born again believers, Tim shares with them a message on baptism.

So, they all go up to the beach area from the town, where they baptise these saints in the waters of the lake. After the baptism, their disciples return to their homes, while the missionaries take up their belongings and go down to the grassy field of the old stadium nearby.

There at the base of the stadium halls, they make camp. They take turns in their respective tents to change into dry clothes. The ladies take their wet clothes and hang them out on the old futbol goal frames.

The men build a campfire in a clearing between the halls, brew tea and cook some foodstuffs for them to eat in the middle of the afternoon. All of their disciples find them at the stadium, bringing with them alms and love gifts for them. They gather with them at their campsite, while

some of them take seats up in the concrete bleachers of the complex.

Second John

As they fellowship with one and another, Micah stands among them and teaches them a message on "Second John": "Let us take up the letter of John the apostle, 'The elder', a church officer of the presbytery, which is a council of elders over a given church, to 'the elect lady and her children', which is a church of saints, more broadly the body of Christ, 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.' 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.' Moreover, 'her children' are the disciples won to Christ via soul winning evangelism, 'The fruit of the righteous is a tree of life; and he that winneth souls is wise.' For 'the truth' and 'the truth's sake' is the Gospel, 'And this I do for the gospel's sake, that I might be partaker thereof with you.' Grace, mercy, and peace, which are the fruits of the Spirit, are 'from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love', 'But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint

supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' 'I found of thy children walking in truth' is that John delighted in seeing that the disciples of this church are abiding in Christ and being sanctified in the truth of God's word. The commandment 'that we love one another' is what 'ye should walk in it', 'Sanctify them through thy truth: thy word is truth.' Then the warning that 'many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh' and that such a one 'is a deceiver and an antichrist', who deny that Jesus is the Son of man with His humanity. Moreover, 'those things which we have wrought' are the fruits of the Spirit, of which 'we receive a full reward', are the gifts of the Spirit. As opposed to those who 'transgresseth, and abideth not in the doctrine of Christ, hath not God' are those who have rejected the Gospel and became reprobate. However, 'He that abideth in the doctrine of Christ, he hath both the Father and the Son' is he who believes on the way, the truth, and the life of Christ, and puts his faith in them, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God'. Then another warning against those who 'bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.' These evil

deeds being the depths of Satan, 'Lest Satan should get an advantage of us: for we are not ignorant of his devices.' Finally, John concluded with some encouraging sentiments, 'Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.' Amen and amen!"

After Micah finishes with his message, night has fallen. So, they all go to sleep in their respective tents, in their sleeping bags, and on their blankets and carpets. When the sun rises over the old grassy field, they have breakfast with their fellowship. Afterwards, they pray with their disciples and dismiss them from their camp.

The missionaries then break camp and leave off the field. They head up to the bus stop, where they first arrived, which is situated along the motorway. They take the next bus that comes along and travel across the southern reach of the lakeshore. They go some 40 kilometers east to the village of Vardenis.

The town is nestled in a river valley, near the provincial border of Aras. They arrive in the central square of the town, near the local Astvatsatsin church. Being led by the Spirit, they go to the nearby park, where they make camp. From there, they return to the circle plaza, where they go in their pairs throughout the campus of the plaza and preach the Gospel.

They share the Good News with many Armenian and Azeri locals. Several of them are touched with the power and ministry of the Holy Ghost and are drawn to believe the Good News. Those, who hear, put their faith in Christ for the salvation of their souls.

Tim then preaches to those gathered to him, with the missionaries in the midst of the plaza, on baptism. These four dozen or so newly born again believers go with the missionaries to where the river abates from the main road into the town. Where they find water along the stream, which cuts between trees and cottages that line the banks, they baptise them in the waters deep enough for full immersion.

All along the stretch of the banks, the missionaries baptise these saints. As each one comes up out of the water, they return to their homes in the town to refresh themselves. Once the missionaries have baptised the last of them, they return to their camp in the town park. There in a forested corner of the park, the men build a campfire in a clearing, while the ladies hang out their wet clothes to dry between the trees.

While they have a time of fellowship with each other, most of their disciples find them in the park. They, bringing alms and love gifts, gather with the missionaries for supper and fellowship.

Third John

By early in the evening, when there is a lull in their fellowship, Tim shares with them a message on "Third John": "By way of showing gratitude to our brethren, who are gracious to us with their alms, let us take up the letter of John the apostle to his beloved brother in Christ, Gaius. John is identified as an elder of the church in this little epistle. He shares with his brother 'in the truth': the truth of the Gospel in Christ Jesus. For the Lord Himself said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' And Jesus is the Word, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.' Amen. He greets Gaius with prosperity and health, prosperity in faith and health in sound doctrine, not in riches of this world, for Jesus said, 'Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' And on what of faith said the writer of Hebrews, 'But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' And what of sound doctrine,

'Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.' So, 'as thy soul prospereth.' Not only is Gaius known by the testimony 'of the truth', for he is a believer of the Gospel, in which he is saved by grace through faith in Christ Jesus, and by the finished work of Christ on the cross for the salvation of his soul, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' And so Gaius also 'walkest in the truth', 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' So as to be seen, known, and manifested before all men, as with what James the apostle said, 'Even so faith, if it hath not works, is dead, being alone.' 'And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.' John has 'no greater joy than to hear that' his brethren are being made holy, setting themselves apart from the world, being sanctified in the Holy Ghost, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.' Faithful Gaius does the Word to both brethren and strangers, which is charity shown and given to them, for charity is as follows, 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh

not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.' And for the name of Christ and for the sake of the Gospel, the church 'went forth' to preach the Gospel and win souls to Christ! Even more so, we as brethren receive 'fellowhelpers to the truth', such as evangelists and missionaries, and join in with them to do the Great Commission! And John tells of having written 'unto the church' but a certain one, who was as of the scribes, and 'receiveth us not', 'Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.' Not only did this certain one speak evil against the brethren but also cast them out of the church, 'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.' 'Now I beseech you, brethren, mark them which

cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' But, we are to do 'that which is good': evangelism and almsgiving, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Evangelism as with the Great Commission: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.' Almsgiving unto the brethren: 'Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' But then there was a faithful and true brother, who has a good report of faith in Christ among all who know of him, 'Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.' Finally, John concluded with some encouraging sentiments, 'I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall

peak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.' Amen and amen!"

By midnight, after some songs and jubilees unto the Lord, they all go to sleep in their respective tents, in their sleeping bags, and on their blankets and carpets. They are all awoken at dawn by the calling of local constables to vacate the park.

Among the four officers, the captain of them confronts Tim with his hand held out for remuneration. One of the men of the discipleship comes forward and slips the captain a pentecosty-handshake, for which the captain and his officers are pleased.

Before the constables leave, the captain gives the party a warning, "You go in one hour!" At that the missionaries pray with their disciples and dismiss them. They then break camp and take up their belongings to leave the park.

The man, who came forward, remained with the missionaries. He, named Levon, was there with his family: his wife, Milena; two sons, Alex, Arman; and a daughter, Anna, beside him. They offer to take them where they want to go. So, they go with his family to their home, where they all pile into his caravan for a camping trip.

They drive out 12 kilometers east to Zod, a village near the provincial border of Aras. They make a stop at a local filling station and store, where he fuels up and resupplies for their outing.

Once they have what they need, they turn down a back road to a site of medieval ruins of a church with twin cross-stones. He parks the caravan along a dirt road to a forested meadow on the outskirts of the ruins.

They make camp in a clearing among grassy tickets of rhododendrons with oak and birch trees that dot the meadow. Once they have a camp fire going, they sit around the fire, brewing coffee and cooking foodstuffs for them to sup. When they have finished supping, they have a time of singing praise songs and hymns, such as "The Holy City"; "There is Sunlight on the Hilltop"; and "Living for Jesus a Life that is True".

Shortly thereafter, they break camp. The family then takes them in their caravan across the provincial border of Zod Pass. They drop them off in the small village of Nor Karachinar. After the missionaries pray with their host family, they bid them farewell, and return to their home.

The sleepy little village seems like a ghost town. So, they hike up into the forested highlands of Handaber. They come across the ruins of Lakh Castle, as well as the ruins of an Armenian monastery, which are situated on lush green mounds.

The missionaries, while on their hike deep into the forest, stop for a moment to take a breath. While they sit huddled in a circle, the midday sun peeks through the trees. They listen as the birds chirp and a radiant blue sky beams overhead through the canopy.

All of a sudden an eerie hush comes over the forest, a deafening silence; they no longer hear anything. The atmosphere around them turns to a reddish gray and the mood becomes ominous.

There before them in the distance, a transparent apparition of a herdsman appears, walking with his ghostly pack of swine through the midst of the trees. They watch in bewilderment at the ghastly sight of them floating slowly and steadily in and out the firs. Then suddenly a horrific shout bellows behind them in the distance, shouting, "What have we to do with thee, sons of God! Go from hence and leave this place!" Then off to the side of them in the distance, shadow figures flat in shape, float among the trees, going in and out of them. Gradually all returns to sanity again, as if this spectacle never happened.

"What was that?" Che utters in fright. "Our enemies know we're here," Tim replies, "They have given us their warning." Micah then adds, "So, we call for the power from on High to bind them from this place. For where we go, we shall not be hindered!"

They gather on their knees in a circle, for which they pray for the Almighty to bind these evil spirits and cast them from this place. Beyond them lies Aras and beyond that lie the Zagros Mountains of western Persia, south of them.

Afterword

The past world wars are as follows: The Great War (World War One); The Second World War (World War Two); The Cold War (World War Three); and The War on Terror (World War Four). Then there is a possible scenario for a catalyst: The Next World War; The East-West War (World War Five), of which there may be three phases. The Opening Phase: China annexes Taiwan (non-NATO member); and Russia annexes Ukraine, Moldova, and Georgia (non-NATO members). These moves may green light armies of Islamic militants to overrun American-NATO bases in their respective Muslim countries (perhaps, the Green Zone in Baghdad, Iraqi Shias via Iranian Quds). The Blackout Phase: The use of cargo freighter ships, outfitted with four-barrel missile launchers, loaded with intermediate ballistic missiles and nuclear-tipped warheads, in their containers (a thousand mile range, denote approximately 400km in to the atmosphere over the targets), and/or with an intercontinental ballistic missile in the haul of each ship, armed with a nuclear-tipped warhead, and launched as a massive measure to ensure total blackout over targets. Russia invades the Baltics, while blacking out Europe and Turkey; North Korea blacks out Japan; and China blacks out North America and Australasia. Russian and Chinese forces either destroy or blackout American naval forces in their respective water ways, so as to eliminate or ascertain such naval assets. The Invasion Phase: The armed forces of the Shanghai Cooperation Organization members invade the geopolitical West: China and her allies invade Japan, Australia, New Zealand, and America; while Russia and her allies invade Europe, Britain, Canada, and Alaska.

Epilogue

A concise version on the first principles of the oracles of God: On the First Principals condensed, these first principles of the oracles of God are cited herein, Heb. 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

The first principles of the oracles of God are as follows, Heb. 6:1-2, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Succinctly, these first principles are as follows: 1. The doctrine of Christ; 2. Repentance from dead works; 3. Faith toward God; 4. The doctrine of baptisms; 5. Laying on of hands; 6. Resurrection of the dead; and 7. Eternal judgment.

The doctrine of Christ begins with a key verse, John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Such a doctrine has three parts: 1. the way; 2. the truth; and 3. the life; and for each of them has key verses that succinctly articulate them.

The way is as follows, Matt. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

John 10:14-16, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The truth is as follows, John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Matt. 14: 33, "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." John 14:17, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but

whatsoever he shall hear, that shall he speak: and he will shew you things to come."

The life is as follows, John 1:4, "In him was life; and the life was the light of men." John 3:15, "That whosoever believeth in him should not perish, but have eternal life." Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 10:39, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Repentance from dead works, for which "repent" is a verb tense word that simply means "to turn". Hence, repentance, in this context, means to turn from the wrong way. There are several dead works in the New Testament that need to be turned from so that an unbeliever may be saved. The following are ensamples of dead works: doing good works; repenting of sins; keeping the laws; and/or becoming a Jew.

Doing good works, but according to the word of God, we are saved by grace through faith, FOR good works NOT BY good works. Eph. 2:8-10, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good

works, which God hath before ordained that we should walk in them."

Repenting of sins, but according to the word of God, we are saved by putting our faith in Christ, Who paid our sin debt in full on the cross. Rom. 3:23-26, "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Keeping the laws, but according to the word of God, we are saved by Christ, Who came to fulfill the law with His death, burial and resurrection. Rom. 8:3-4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Becoming a Jew, but according to the word of God, we are saved and called to be followers of Christ, "Christians", NOT Christ-rejecting Jews. John 19:7, "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." John 19:12, "And from thenceforth Pilate sought

to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

Faith toward God, in which the writer of Hebrews defines biblical faith, Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."

Then the writer talks about the importance of faith, Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The basis of faith in Christ is to believe on Jesus for salvation, Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Moreover, whosoever cometh to God must believe that He is and believe on Jesus for the salvation, Acts 20:21, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Furthermore, believers are saved by grace through faith in Christ, Eph. 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

The doctrine of baptisms is the sound biblical teachings on three baptisms of believers in the New Covenant: baptism

of the Holy Ghost; baptism of water; and baptism of holy fire.

Baptism of the Holy Ghost, as when Jesus imparted salvation on His remaining disciples, by having them receive the Holy Ghost, John 20:22, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost".

Baptism of water, as when Philip baptised the eunuch in the water, Acts 8:35-39, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Baptism of holy fire, as at Pentecost, Acts 2:1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there

appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The laying on of hands has to do with healing or ordaining for ministry. Several ensamples illustrate these ministries of healing or ordaining, Mark 5:22-23, "And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." Mark 16:17-18, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Acts 28:8, "And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him." 1 Tim. 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 5:22, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."

Resurrection of the dead has to do with the revealing of what will happen to all of mankind that have died before

the time of the end, Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Matt. 22:31-32, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Acts 24:15, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Rev. 20: 4-6, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Eternal judgment has to do with the revealing of what will happen to all of mankind going into eternity future, at the first resurrection, and after the thousand years.

At the first resurrection, the saints shall appear at the judgment seat of Christ, 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 1 Cor. 3:12-15, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

After the thousand years, all of the dead remaining, will appear before the great white throne judgment of God, Rev. 20:11-15, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Appendix

A spiritually-based picture of the churches of Revelation

APPROACH	TYPE (POLITY)	CHURCH	CHARACTER (PIETY)	EXAMPLES	ORIGINS
Preterist	High church	PERGAMOS (Orthodox) / THYATIRA (Catholic)	Liturgical	Catholic Orthodox Anglican (Eastern)	Byzantium Rome (Greek v. Latin)
Historicist	Middle church	SARDIS (Protestant) / EPHESUS (Baptist)	Religious	Protestant Holiness	Jordan Pentecost Reformation
Spiritualist / Idealist	Ideal church	SMYRNA (Tribulation) / PHILADELPHIA (Exile)	Faithful	House Local New Testament	Post- Resurrection Appearance
Futurist	Low church	EPHESUS (Baptist) / LAODICEA (Evangelical)	Carnal	Pentecostal Baptist (Western)	Jordan Pentecost Reformation

Spheres of regional power in the world of the last days

